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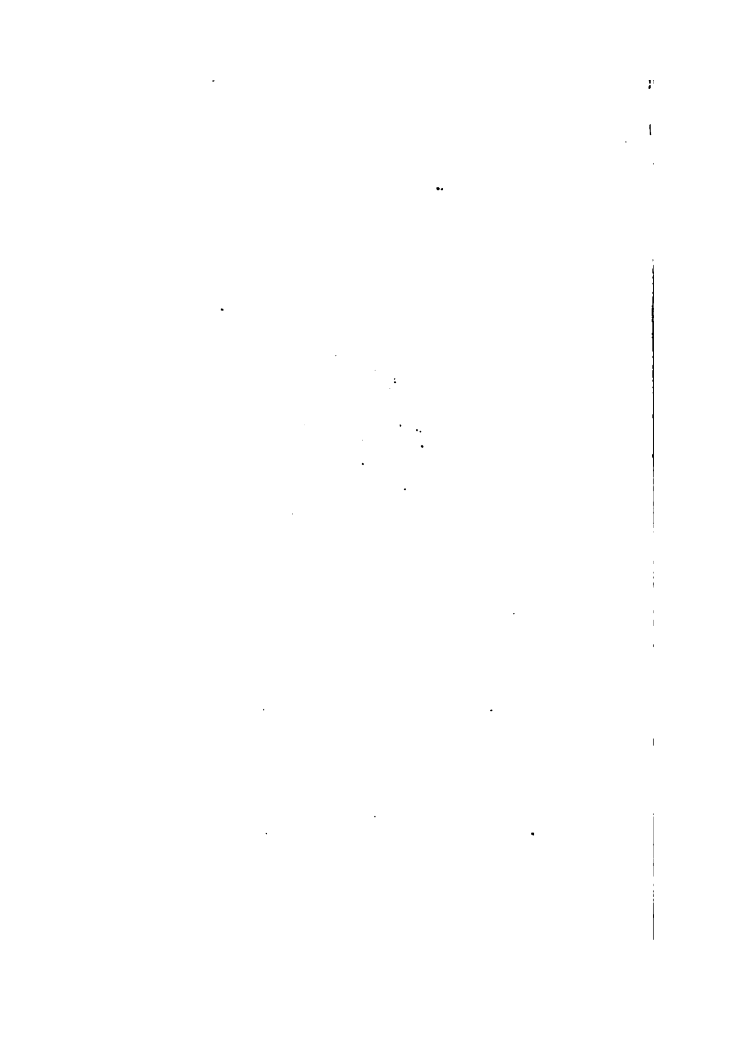
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Gone our tribe
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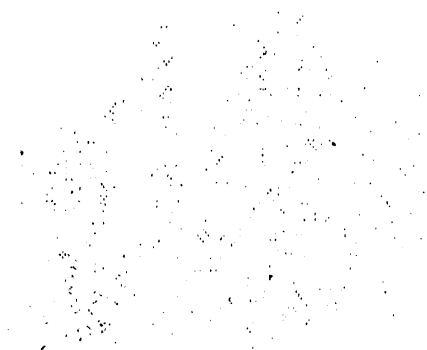
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VINTAGE GLEANINGS:

GATHERED FROM SERMONS

DELIVERED BY THE

REV. JAMES HARINGTON EVANS,

MINISTER OF JOHN STREET CHAPEL.

"An ocean of thought in a drop of language."—*Cyprian*.

Second Edition, Enlarged



LONDON:

JOHN FARQUHAR SHAW,

27, SOUTHAMPTON ROW, RUSSELL SQUARE.

JOHNSTONE AND HUNTER, EDINBURGH. J. ROBERTSON,
DUBLIN.

—
MDCCL.

Reed and Pardon, Printers, Paternoster Row.

TO
THE BELOVED PASTOR
OF THE
CHURCH AT JOHN STREET,
THESE RECOLLECTIONS OF HIS TEACHINGS
ARE
AFFECTIONATELY INSCRIBED,
BY
ONE WHO OWES MUCH TO THEM.

"Thy words have upholden him that was falling, and
thou hast strengthened the feeble knees."—Job iv. 4.

PREFACE.

To the majority of those who will welcome these gems of thought, no comment upon them is necessary; but to such as know Mr. Evans only as an author, it may appear that many sentences are unconnected and their meaning not very apparent, and some abrupt and elliptical in their construction. It may, therefore, be desirable that they should be informed, that these are not extracts from revised and printed sermons, but from sermons intended to be *listened* to, and which were taken down at the moment, exactly as they were spoken, in order that the remembrance of manner, tone, and meaning, might be as perfect as possible.

When a thought is intended to strike, it is often better presented without the dress of needless words; and certainly, the hearers of Mr. Evans (at least such of them as understand and appreciate his preaching) do not

need his ideas so clothed; they feel the force of the abruptness, the meaning of the ellipsis. Many valuable thoughts have thus lodged in their hearts, which would only have pleased as passing visitors had they come in the midst of a long, though elegant period.

Some sentences are confessedly unconnected, but they have been inserted because of some originality in the mode of expression which marked them peculiarly his own.

It is but due to Mr. Evans to say, that in offering these extracts to the Christian church, they are not presented as *the* Gems of his sermons: the spirit of those could not have been caught, nor the language transcribed, at the moment. The most highly wrought and the most heart-stirring were, of necessity, listened to only. These are truly *gleanings*; the best having passed away, the fragments only remain.

London,

April 15th, 1849.

PREFACE TO SECOND EDITION.

IN offering the Second Edition of this little collection to the church of Christ, it might be expected that some sketch should be attempted of dear Mr. Evans, a few of whose words and thoughts are here preserved,—but it is not needed. He *lives* in the hearts of those whose characters have been moulded or matured under his master hand; and every circumstance, every trial, every joy, recalls his teachings, and places his cherished portrait before affection's eye. It would be difficult to write a sketch that such would deem a faithful one: and to those who personally knew him not, it would be impossible adequately to delineate the preacher, the pastor, or the friend. He is gone!—the tone, the look, the warm sympathy, the keen perception of character, can no more give emphasis to simple words; and if strangers read such

words, and find that they convey but little, let them bear with them: they unlock some treasured remembrances to others, who will recognise his voice and bow to his counsel as in days that are passed. He will still instruct many, and strengthen the weak hands.

The word "Gems" is now altogether suppressed. Mr. Evans requested that it might be so in the former edition; but his wish was expressed too late to allow of any alteration other than that of the title page. His objection is so characteristic of his own opinion of his ministry that it is here subjoined: "The title maybe altered with advantage from *Gems* to *Gleanings*; for my sermons themselves were but gleanings of the truth at the best, and are but little worthy the name of gems, which would be a title particularly painful to myself. All that we gather up from the field of truth, is but an ear of corn here and there."

As the extracts were not revised, nor, indeed, seen by Mr. Evans, until the book was sent to him, it has been thought desirable to annex the letter which was received in acknowledgment—

"Very many thanks for your kindness in

sending me a copy of the 'Gleanings.' I can scarcely express to you how well I think them got up, *collected*, and put out of hand. If it be a source of gratitude that so much truth is condensed into so small a compass, it is deeply humbling that so much of it has been communicated to me in the way of painful mortifying experience—the deep discoveries of my own vileness and utter worthlessness. Truly my school has been suited to one who had ceaseless need of the discovery of his own sad pollution, of his actual need of those very truths which are therein developed. As I read there of the strong motives for personal holiness, its true nature, and real blessedness, I feel that if I had not "the Advocate," this very book, if brought forth at the great day, would be in itself enough to condemn me for ever. But all is well: 'There *is* no condemnation'—there is more! there is more! there is pardon, there is acceptance, there is adoption, there is God as my Father, Jesus as my Salvation! and through wondrous grace, heaven as my home! But the book humbles me as I read it. May God the Eternal Spirit condescend to bless it to the souls of many! Then when my head has been long laid in the quiet grave, some will have

X PREFACE TO SECOND EDITION.

cause to bless a Triune God for this our poor labour of love.

"Altogether I am exceedingly pleased.

"Yours in affectionate Christian regards,

"J. H. EVANS."

Brightwell,

May 28th, 1849.



Vintage Gleanings.

WE know no more of any truth,
than we have experienced of that
truth in our own soul.

It will not be your wish to make
a parade of your walking with God:
but you will not be able to hide it.

Guilt upon the conscience *always*
leads away from God.

All the terrors of eternal torment
can never make me love one pre-
cept. It must be the revelation of
God in Jesus.

Where is the hill? I looked at it, it seemed in the clouds; *I looked at Jesus*, it was a plain!

To go out in the morning—a *man dedicated to God*.

There is in all truth that which sanctifies, but the grand preparation for warfare is, *the Gospel of peace*.

They that have weak faith, shall have more—and they that have *any*, have eternal life.

"All fulness" can never be emptied by finite wants.

The shining of God's face upon his child is a substitute for every loss—but, when that is removed, nothing is a substitute for it.

He that receiveth Christ for righteousness, receiveth Christ for sanctification too.

We would not court trials, *we dare not*; but when God places us in the furnace, the true Gospel spirit is this—"Now I expect great blessings."

Grace is but the communication of Jesus to our souls.

To see all the blessings of the covenant in the hands of Him who did the work of the covenant—is no small mercy.

Satan is a great preacher of the pride of faith and the humility of unbelief.

The worshipper of his own reason,

and the worshipper of his domestic happiness, too, is as great an idolater as any.

Faith is not in itself a shield, *but faith presents the shield.*

The faith that is of the operation of God is a *conquering principle*; and so far as it is in act and exercise, it *must and will conquer.*

Be great students of the cross of Christ; it is the great means of resisting Satan

Calvary is the cloudless sky, as by faith we look through it, and see *the heart of God.*

Whatever leads you into forbidden paths, gives encouragement to Satan.

The cross of Christ is the only place to learn out a self-denying precept.

The *doctrines* of the Gospel, the *substantial doctrines*, value them—hold them fast:—*complete* acceptance in the Beloved—righteousness out of yourself in another—all the conflict laid upon *Him—the surety*.

What shall we say of the believer's riches, when there is not one loss he has but turns to riches!

Our true growth is more known by our growing downwards in humility, than by all the outward things put together.

The forgiveness that is in God,

flows out from his own goodness, and is the fruit of his own love. When *we* forgive, it costs us an effort: when *God* forgives, it is his delight. "*He delighteth in mercy.*"

It requires all that is in God to convert a soul.

What must have been the power of Satan, that with one temptation he overcame our first parents in all their innocence and purity! 'Twas but a breath from the wilderness, and the cedars were both down!

Under the weight of a guilty conscience, many a tear has fallen from the eyes of those *who love sin!*

How can *he* pay a debt who is every moment increasing it?

Faith casts the mountain of a guilty conscience into the depths of the sea—it is beneath the blood of the Son of God, and, for the time, is seen no more.

All true faith is based upon spiritual knowledge.

The strongest faith may show great weakness of faith.

When we cease to live upon what Jesus is, and what he has done, we sink and fail—*of necessity*.

Fastings and prayer are but the active goings forth of dependence.

It is not the quantity of the thing

that determines its nature — 'tis its quality.

Stability in the truth is no small mercy—it is not only wisdom, but *strength*.

Jesus cannot bear to see a wrinkled brow. He would have his people possess peace: but *when they are happy, then comes the COMMAND*.

Thou hast no one to lead thee—to lead THEE! Thou hast one to *drive* thee,—who is it? *Satan!*

The gourd bred its *own* worm—and *withered!*

That hard lesson! One seems scarcely to have spelled the first word of it,—“*One thing I do.*”

You will find Him an unfading flower in a fading world !

Not willing only to turn his back upon cisterns ; but upon that dearest of all cisterns—*his own self*, his *wise* self, his *good* self, his *righteous* self.

The region in which a sense of adoption grows, is, *association with God*.

Resting in Jesus we can rest in God. We never can rest in God until we rest in Christ.

Can anything dry up tears like this—*My Father ?*

When one compares the rest of the believer with that which the

worldling hath, we are led to look about and say—"Where is it? I cannot discover it!"

What must that be but sand, that cannot bear the weight of one year's sickness—that cannot look in the face the bereavement of those we love—that cannot stand the test of trying circumstances—that dares not let thought approach the precincts of eternity!

Blessed be God for this truth—that though a believer may for a time forsake his rest, he never can destroy his soul. Though he may turn from *that rest which is in God*, he never can finally forsake *that God who is his rest*.

'Tis one of the most touching thoughts—the *first* overture always on God's part—*always*.

There is no rest but in Jesus! I can see a man sleep upon the top-mast in the worst of the storm—is *he at rest?* I see a man sleeping with his house in flames—is he in a state of *rest?* I can see a man in deep stupor under the influence of strong opiates—*can ye call that REST?*

The same love that He had to thee when He gave thee to His Son, the same love He has to thee *now*—infinite, unchangeable.

The impression of God's wrath

upon the soul, is the immediate cause of hell's miseries.

Next to one's own falling, 'tis a fearful thing to see others falling moment by moment "into the hands of the living God."

The Church is especially called upon to reflect the Lord's purity.

The very perfection of God which seemed to close the door, is the very perfection that opens it to a poor sinner coming through Jesus.

The forgiveness *we* want, is infinite, changeless, everlasting.

The view of the crucified One is the great teacher of all morality.

It is the full conviction of my soul that many a church has been permitted to be rent asunder, because *it made no efforts in behalf of sinners.*

“Why hath Satan filled thy heart”—WHY? Because the thief within welcomed the thief without.

Who can dispossess Satan but Jehovah himself? We want a Triune God to achieve this—and *we have a Triune God engaged to achieve it.*

God, *as a just God*, opens the prison doors, and bids the prisoner go free.

Shall the miser watch over his gold? and shall not the God of

Holiness watch over every atom of holiness?

The dimmest eye that ever looked at the Brazen Serpent *has eternal life.*

In Christ's conduct we see the perfection of the law of God. He did not *one thing more* than the law demanded, more than he was under legal engagement to fulfil—what, then, is that law to those who would aim at salvation in it!

Satan first tempts, then accuses,—always the way. Thank God for it. “*Thank God!*” “Yes”—thank God that after he has tempted to sin, it is not in his power to make a

child of God happy. *He is not allowed to.*

There is nothing so sanctifying, as the consciousness of standing before God in the righteousness of Christ.

Every fence with which Providence has sheltered us, day by day, Providence may remove. The wall under which we have fought may be a mass of ruins; the hedge which has protected us may be rooted up; but *this breastplate is everlasting.*

What does our breastplate say? complete in Christ, made "*the righteousness of God in Him.*"

Pray that you may use this breast-

plate for the purpose for which it was put on you. Do you ask what that is? Well, I think the first word with which the gospel comes, is *comfort, comfort, comfort!* The *first* use of this breastplate is, that you may walk happily with God. Use it to fight with your enemies; with the world, with sin, with Satan, with self, with temper, with false principles, with *everything that Jesus shows you is displeasing to him*. Use it in all the troubles of life, in a sick chamber, *in the hidings of God's countenance—the worst trouble of all!*

Incarnate Deity must form this breastplate! Every plate of it was

his work, by a life of suffering and a death of agony.

It is the Eternal Spirit puts it on, keeps it on, and guards us with it for the fight, and *none but He*.

Faith is not sense, not sight, not reason, but, a *taking God at his word* — believing that Jesus is enough for all the emergencies of his people's wants.

It was the sin of sins, imbruing their hands in the blood of Jesus, and rejecting Him as a Saviour. Yes! and *you* come near to it, *that sit here day by day and hear of Christ!*

God loves human instrumentality. By the power of his Spirit he gives

man great power over his fellow-man ; *and He gives man great power over himself !*

Remember—there are no difficulties with God ! My family, my position, my peculiar temptations—*a secret atheism !*

God never acts below Himself !
Man always does, regenerate and unregenerate—God never does.

To hang the good of the Church upon the will of the regenerate, is to hang the mighty fabric upon *a cobweb*.

It is for God's glory that " His counsel should stand, and that he should do all his pleasure." If

there was any counteracting medium, man's free-will, for instance, so that He should be in subservience, *working under him*—then is God inferior, and dependent upon man. I know not how this appears to you in prospect of a near eternity, but to me, it is an awful infringement of God's glory!

Perhaps there is not a more costly gift of God to man, than human sympathy; yet there are a thousand fine springs that man's hand cannot touch.

What strengthens faith? Secret prayer, *close dealings with conscience* over the blood of atonement!

The children of God are often argumentatively wrong and spiritually right.

Pride may be called Satan's sin. It is the great master-sin of our depraved nature.

A *humble* man has no catalogue of *little sins*.

Seen in the light of God's love, sins become *scarlet*. So differently does *he* view things, who looks at them by adoption's light, in a near walk with God.

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To ex-

altation—'tis "he that humbleth himself!"

That which the Holy Ghost does in us, *we do* by the power of the Holy Ghost.

Intellectual and domestic riches, as well as the grosser riches, can "make themselves wings, and flee away."

There is a place for the creature's mouth—that is, *the dust*. There is a word for the mouth of a child—that is, "*Even so, Father.*"

All His have no more to do with the payment of the debt, than if the debt had never been incurred.

Not an attribute of Jehovah, not

a perfection of Deity, but was involved in the resurrection of Jesus!

The *human nature* of our Lord was but a creature—a thing formed.

That is the most absolute faith which trusts God in the dark.

No one but God can give the sentence of death in a man's soul.

Your conversion was not the *result* of your education, though it might have been through the *medium* of your education.

Many who have been brought out from the gross world, and made a religious profession, are constrained to say, "Is this my rest?" The man is but brought into a smaller

circle, and there is still the thorn. Resting in anything short of God himself, is opposed to his word, and can never bring peace. It is the hewing out of another cistern, which is either broken by the chisel in the act of hewing, or the Lord breaks it for us. Whatever He has promised is unspeakably precious, but I would covet that grace which raises me above the promise to the Promiser.

It is wonderful that sinners should be pardoned at all; but when the *mode* of salvation is contemplated, through the death of the Son of God in our nature, this makes it stupendous.

Every avenue of comfort and happiness is sometimes stopped in the believer's mind, that he may be brought to know more deeply this truth — "All my springs are in Thee."

If it were not that the believer is regarded by the Father as he regards his Son, there were enough of impenitence in his repentance, of heartlessness in his prayers, and of imperfection in his services, to banish him from His presence for ever. There was a time when I thought this presumption, but he who cannot enter into this truth, has no clear view of his oneness with Christ.

What father does not like his child to say "Abba?" what father would like his child to stand before him as a servant? what father does not like to have from his child the confidence of a child? Is it not, then, for the glory of God that the spirit of adoption should be sought?

One might sometimes almost say that God loved the members more than the Head, that He was bruised for the sake of his Church: though this is not true, yet it does magnify the riches of his grace.

There has been a far greater revelation to a man's soul of the Dagon within him, by the power of

the cross, than ever there has been by Mount Sinai.

Whom shall I ask what is meant by *the forgiveness of sins*? The proud Pharisee, who is toiling in his drudgery to earn an acceptance of God, knows it not. The careless lover of the world has no perception of it. Nor has the man who has the terrors of a broken law dwelling on his conscience, and who has not yet beheld, with the eye of faith, a Saviour who casts out none. Even those who enjoy the closest walk with God as their Father, have very inadequate ideas of what is meant by "the forgiveness of sins."

Most persons, in their thoughts respecting hell, forget that which constitutes the grand feature of misery there—*sin*. Blasphemy meeting blasphemy—obscenity meeting obscenity—hatred of God meeting hatred of God. Add to this, the worm that never dieth, the fire that never shall be quenched, and here we have the awful materials of hell.

Morality and outward decency are as the casket, which man is willing to give to God in many cases; but it is the jewel—the heart—that He requires: “My son, give me thine heart.”

Our aim is not to preach nicely arranged essays—we have to do with

man's conscience—with heaven and hell—with God and salvation !

Oh ! how poor is the worldly man ! hanging over his child, having no hope for his child, no hope for himself ! Losing *his all* in his child !

All the Lord's children are but a comment on this text—" God who cannot lie."

True views of God's character lie at the root of all religion.

The great point of all is the *character* of God,—*that* gives the promise all its security.

The world gives us no food—it has none to offer ; unless,—think of

that, ye that trust the world,—unless its *white ashes* can be called food.

The way in which the Lord leads his people is always *THE right way*—*always!*

Art thou without a guide?—*thou!*
Poor sinner, I think of *thee*—in every stage worse and worse; thy case becoming every day more hopeless!

What is the tenderness of Him who says, “No one shall see this fault, but He who died for it!”

If you and I were in our right mind, when we see a brother mistaken, we should sit at the feet of

Jesus for him, and mourn for his ignorance *as if it were our own*.

All the bitters of my cup are under the direction of that Father who sees things *as they shall be*; who is educating me and fitting me for eternity.

The saints of God often forget that the basis of the assurance of sense is the assurance of faith. They must rest upon God's word, without sense, if they would have sensible assurance.

When we use not the grace we have, God will suffer us to be tried by our corruptions.

If the lamb be in the bosom of

the Shepherd, he that destroys the lamb must destroy the Shepherd, methinks. If He has love enough in his heart, and strength enough in his arm—how can the lamb in his bosom be destroyed ?

The world, the law, sin, the creature, give but a hard pillow for a dying head.

He who measures the waters in the hollow of his hand, knows how to carry *thee* safely in his bosom.

He nourishes his lamb, that his lamb may *grow*.

No under-shepherd is tender enough. The watchmen smote

the bride and took away her veil.
*The bridegroom gave her not one
harsh word.*

'Tis no light matter to walk
closely with God! 'tis not a summer's
walk at evening!

A man of great humility is very
sensible of mercies. He has no
crumbs, all are *great* mercies.

The only plank between the
believer and destruction is, *the
blood of the Incarnate God.*

There is nothing so contemptible,
belonging to us, but we can be
proud of it.

What a description is this (Job
xxxvi. 18,) of a natural man, who

looks so smoothly upon himself!
His whole life *one act of striving*
against God!

Who art thou? A creature of
yesterday! a mere tenant of the
ant-hill!

How can an animalcule, that lives,
as it were, but in a drop of water,
how can *he* comprehend the depth
of the ocean!

"There was no beauty in Him,
that they should desire him;" why?
—their own fancied beauty hid Him
from their eyes.

His heart is large enough to take
me in; His hand is strong enough
to bear me up.

Motives are everything to God :
and as far as we are upright, they
are everything to us.

To retire from one's struggle,
and pour it out in the ear and the
bosom of a Father !

A sense of God's love in the soul
will make a man of a tender con-
science.

Holy liberty ! but liberty *in* ser-
vice, not *from* service. Not liberty
to choose and refuse, but holy liberty
in obedience.

It is in the school of *adoption* that
real imitation of God is learned.
"Be ye imitators of God, *as dear
children.*"

God doth purposely conceal his purposes from his children, in order that they may live upon his *absolute promises in Christ Jesus*.

The Father loved Him, *because* he laid down his life for the sheep. *How dear, then, must the sheep be to the Father !*

Look at the cup He drank, and the ingredients that were in it—curse—wrath—ignominy—agony—*Hell*—all were in that cup !

Every measure of true hope sanctifies.

In the light of the Spirit of adoption, a man will see an evil he had no conception of.

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Israel were cut off, *for their rejection* of the promised land. This is the condemnation, that light is come into the world, and men *loved* darkness rather than light.

Whenever the love of Christ is possessed by a man, it brings with it such a sweetness, that the believer may well know that it is of God.

Our Gospel is a free-grace Gospel; and if it is, it is to "him that *worketh not*, but believeth on Him who justifieth the ungodly.

I said that love cannot overcome unless there be the putting forth of the power of God the Holy Ghost.
—*It cannot.*

"Tis the *persevering* servant that is the *good* servant.

In order to serve God, you must live upon the work of Jesus—and then look to Him to work all your works in you.

Unbelief is the parent of rebellion.

The great secret of all happiness is, knowing the way to the cross.

One act of pity, one unbroken line of pity: "He *pitieth*." The pity of the Lord is an *effectual* pity. The pity of the Lord *brings all his to glory*.

The sorrow which excludeth forgiveness is legal, and ends in death.

What is it makes our heart go out after the children of God, after those whom we should never love, if we did not believe them to be the Lord's?—"The love of Christ constraineth."

"*Saint !*" The *lip curls*, and they *look down* upon the man who uses it. Why do you not look down upon the Holy Ghost who teaches it !

"He that trusteth in his own heart is a fool ;" and he that trusteth in his *own conclusions* is no better.

We grow up in the assurance of our salvation in the pathway of holy obedience.

•

A covenant God and Father!—
that is the anchorage ground.

Happy are they who are very
jealous of any healing but by the
blood of Christ.

'Tis a great thing to live upon
the blood, but *I* want one thing
more—I want to live *upon Him who*
shed it.

I believe we never do so enter
into our own sufferings, as the Lord
Jesus enters into them.

How sweet to observe, that in the
laying on the rod, there is no men-
tion of fault committed (though
there is always abundant cause):
“not for my sake, but *for your profit.*”

Obligation and privilege go together in God's Word. Never attempt to sever that which God has united.

There is no burden that the Christian can have, but the Burden-bearer can enable him to rise above it, and walk *happily* with God under it.

That wondrous mystery!—the mystery of our own hearts!

The cross of Christ is that truth which sheds light on every other truth.

All our evils are to be traced up to two things,—high views of ourselves and low views of Jesus.

•

“ I see the tear that falls, and the sigh that is heaved ! Do I take from thee that beloved one ? *I* will never leave thee ! *I* am ever with thee.”

He gives no man more than his due. No—for they who perish under the law perish *justly* ; and they who are saved under the Gospel are *saved justly*.

You said, “ Depart from me ; ” and now *God* says, “ Depart, ye cursed.”

What is the distance from earth to heaven, to the prayer of faith !

Is not that wisdom that leaves nothing for a dying hour ?

•

It belongs to a lily of the valley to be in the valley of humiliation.

A whole-hearted sinner will never know anything of a full Christ.

Satan loves nothing so much as working in a self-confident spirit.

He that loved them *out of darkness*, will love them *into* everlasting light.

They must learn what they are saved *from*, as well as what they are saved *by*.

There is but one place in which the Lord teaches—that is, the *wilderness*:—one form on which all the Lord's people sit—and that is, *experience*.

Slight views of sin lie at the root of our slight walking with God.

One of the tendencies of sin is, to make a man insensible of its existence.

We need to be justified, in order to be sanctified; pardoned, in order to be meetened.

Nurse, is He! Brother, friend, physician to all his sick patients! Who can set forth all his tenderness!

Nothing darkens the soul like indulged sin.

Where is there any slavery like that of him who is the slave of sin, of Satan, of the world!

If there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing on the rocks.

Just as a man takes a step back, to leap over an intervening obstacle—so, do I believe, *you* might take many a step back *to your profit*.

There *is a homestead* here below! for “we that have believed *do* enter into rest.”

A grateful acknowledgment of what God has done, seems a graceful introduction to asking more; and I believe, that if we were thankful for what we received, *we should have more*.

You and I are never in a fit state of mind to receive a holy precept, unless we stand upon the precious realities of gospel grace.

The life of a natural man is one departure from God. He is not only not quite right—he is *altogether wrong*; every step he takes is a step of departure *farther and farther* from God.

The love of Christ enjoyed in the soul, would never leave that barrenness in the life.

I am inclined to think that there is not one sin we ever commit, but has its effects upon our souls in after years.

Never begin with obedience—you will never attain it! *Begin* with *faith*, and upon faith found this—“He that loveth me, keepeth my commandments.”

To return to God is to come to him as a promising God, as a forgiving God, as a paternal God;—as our God and Father in Christ Jesus.

Do you ask me, beloved, what it is that chiefly strengthens faith? It is having much to do with Jesus!

When the soul is quite at ease, *then* it may condescend to be amused; but a hungry soul wants *bread*.

They are the wise whom God esteems wise. They are the wise whom God makes wise.

I am with thee, I saw that attempt to serve me—that feeble attempt. True, it failed, but I take the will for the deed—“fear not, I am with thee.” Is not despondency an undervaluing of God?

There are many who know their own wisdom, but there are but few who know their own folly.

Going to the Fountain is not once and over,—’tis always.

The wise are they who distinguish clearly between the law court and the equity court.

It is the *ascending* way—*up hill all the way.*

Holy personal conformity to the will of God, is that without which neither you nor I can be saved.

God being what he is, his church must be secure for time and for eternity.

He cares for *them because they are his own.* He knows what it is to watch over them in summer's drought and in winter's cold; by night, as well as day; in sickness, as well as in health; in dying hours, as well as in living hours.

What *little* niche wouldst *thou* have me to fill?

Never will ye saints have that righteousness more imputed to you, nor appear more glorious in it, than at this moment.

The faith that justifies is the faith that purifies:—the blood that justifies is the blood that sanctifies.

Faith is a soaring grace. The *simpler* the faith, the stronger.

There is enough of sympathy in Jesus to enter into all your case; as well as enough of grace to subdue all your corruption.

Gold can be tried; *tinsel* is afraid!

It is no wisdom to go to the edge of the precipice—the safe path is, the middle of the right way.

There is between the highest believer and eternal punishment but *one thing*, and that is—the blood of Jesus.

They that truly fear God love him ; they that love him fear him.

The love that feareth, is the fruit of the faith that purifieth ; and we never can fear to offend God, unless we delight in communion with him.

By his providence, by his Word, by his cloud, by his sunshine ;—by the world's malignity, by our losses and by our crosses, He teaches ; He goes on teaching.

Unbelief makes a *low bow*, and *calls Christ a liar !*

Definition of a happy Christian :
a simple believer and a close walker.

Where, except in the family of
God, shall we find true morals,
built upon a right foundation ?

Fall from grace ! It is as im-
possible as that God should falsify
his own Word, and desert his own
throne : it is an *infinite impossibility* !

We must not lower down divine
truth to comfort the weakest believer.

The moment a sapling becomes
united to Christ, that moment the
sapling becomes a fruit-bearer ; and
if you are trees of the Lord, do not
be surprised if you feel his pruning-
knife—*all his fruit-bearers feel it.*

If you and I are known of the Lord Jesus, how little it matters if we are little known by others!

The longer I live, the less do I care for the mere exhibition of feeling, and the more do I value the exhibition of principle. If our feelings are right, they strengthen principle, but they *end in action*.

Oh that you were but brought to an *unreasoning faith*—a *simple faith*!

“I want a Christ who will receive a sinner of a fickle mind. Sometimes my convictions are deep; and then some trifle comes uppermost, and my convictions are as nothing.” Christ welcomes *all* comers!!

You and I cannot spare our cross. If we think of any one that may go, and the Lord should send a ray of light into our souls, we should exclaim, "Lord, let not *that* go,—I see now that it is an essential to my well-being."

Be assured of this, beloved, there is no preaching like the preaching of ministerial sanctity.

There is in every ordinance of the Lord that which is peculiar to itself.

Be you marked by an abased spirit!

He must be necessarily poor who receives all from another.

The presumption lies, not in hoping, but in distrusting. How can *you* be so presumptuous as to doubt the faithfulness of Him who cannot lie! How can *you* be so presumptuous as to suppose that He knew not all the peculiarities of *your* case when he said, "Him that cometh unto me, I will in nowise cast out!"

God never gave you grace that you might live upon it, but grace that you might live upon *Christ*.

In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child.

Jehovah - Jesus, our Shepherd, careth for his feeble as well as for his strong ones, with all the sympathies of our nature and all the fulness of Deity.

"Let us love one another out of a pure heart fervently," bearing and forbearing, dealing tenderly with one another—*Jesus does it.*

Oh to set before us in all the duties of life, the every-day walk of Christ! I follow Christ, because Christ gave his life for my soul.

The Lord's gracious supports sometimes only show themselves in groanings which cannot be uttered.

It is one thing to have Christ revealed to my soul by his Spirit, through his Word ; but it is another thing to have him revealed as enough for my necessities, in a world that is full of necessity.

That righteousness ! that required all that was in God to provide, all that was in God to accomplish, and all that was in God to unfold !

You have the narrower path in your narrow way, which no one knows but God himself.

When we ask for deeper sanctification, we ask for a less thing than God has already given us, in the heart's blood of his dear Son.

Oh! how little a matter can make
a brave man cower!

We are to "pray without ceasing;"
because the indwelling of the Spirit
is *ceaseless* in every true believer;
and we have the promise that is
without ceasing, to lead us to pray
without ceasing.

Pray that you may find time for
prayer: for rest assured that if you
restrain prayer, you will never be
restrained from sin.

Worldly professors are *doctrinated*,
but not *evangelized*—they have re-
ceived *notions*, not *truths*—they pro-
fess Christ, but they live not
Christians.

It is always profitable to look back, especially if the eye is fixed upon the cross of Christ at the same time.

Habits are soon made, and there is a habit in religion, as in everything else.

The Lord God loves his flock too well to entrust it to any one but himself.

There is no hinderance which need prove a hinderance, if it is only taken to Jesus.

There is not a corruption that the grace of God cannot subdue, as there is not a sin that the blood of Christ cannot wash away.

The only liberty a child of God wants, is to walk with God as a child with a father.

O the blessed anticipation of soon being in that land where we shall have nothing to be delivered from!

No one but Jesus can bring a soul to obedience ; it is not a mere hearing his Word, it is hearing to *obey*.

Oh how many evils creep into a church through the sins of the tongue !

It is more difficult to unlearn one dangerous error, than to learn out a hundred precious truths under the teaching of the Blessed Spirit.

Two can walk together very well until they come to a certain point—two roads meet—" I go this way, and follow Christ"—" I beg to be excused," says the other.

All the trees of righteousness are transplants ; but it is a very solemn thought, how very few old trees are transplanted ! The greatest number of transplants are among the young.

That was a defect in dear Cowper's hymn, "'Twas marked to fall." Our trees never *fall*, they are *transplanted* from the lower to the upper garden.

All that are saved, are saved as sinners—*merely as sinners*.

Personal wants lead us to make personal application.

They that can pray for trials, know but little what there is in their hearts.

It is not mere endurance, but *right* endurance of an affliction, that brings blessing.

Does He comfort, to encourage them in their sin? no, but to bring them out of their sin.

Always remember that the great source of comfort is God himself.

To be thankful for what we have, and to be hopeful for what we have not, is the best and happiest way of carrying on merchandise with the court of heaven.

Deep views of our state by nature would keep us from halving the glory between man and the sovereignty of God's grace.

How many discoveries of God there are in an hour of trial, that are never made *out* of that hour!

The hand is rude and rough even of those that love us the best—no hand is tender enough but the hand of our Father, the Father of our Lord Jesus Christ.

If you are brought at this moment, in the poverty of your soul, to the foot of the cross, there is everything in God to say, "Come, and welcome."

I am the Lord God's, and his alone. How can *I* mingle with the clods of the valley, and mix myself up with the potsherds of the earth?

If we were but realising this truth, beloved—[we are Christ's]—we should never be downcast any more.

The doctrine of election is never introduced to narrow the door—the door of gospel grace is open night and day; and the motto ever remains, though Satan has ever tried to erase it, “Whosoever will, let him enter.” Election never was intended to stand between the sinner and the sinner's Saviour.

We want the flowers—*He* says,
The frost—*We* want the sunshine
—*He* says, The winter first. The
evening and the morning were the
first day—the evening *first*—*I be-
lieve it.*

Reserves in confession, mar con-
fession—so reserves in obedience,
mar obedience.

There is such a thing as a ne-
glected precept finding a man out
on his dying bed—WASTED HOURS!

It is a great thing to have a vivid
apprehension of what we do believe,
to have the *evidence* of things not
seen, the *substance* of things hoped
for.

It requires great light to discern darkness.

Who can keep but Thyself?—with a thief within ever ready to open the door! “Holy Father, keep through Thy name:”—it is as if he had said—Who can keep but thyself, with so much inward echo to the evil without?

Put the lamb again into His bosom. “*Again* doth He do it?” A thousand and a thousand times.

When the Father gave a people to his Son, he gave them *individually*; and when he gave an Advocate to his people, he gave him as an *individual* Advocate.

The hardest speeches made against free grace are by those who know nothing of the plague of sin.

I would first see what sin deserves from the wrath of an offended God ; and next, what it shall never have, because of atoning blood.

I have found that my Sin-bearer is my Sorrow-bearer.

It is one of the greatest blessings this side heaven, to feel—" *Well, God is no intruder,*" to have a *captivating* view of God.

Going in want, and not faith, is not *access* ; if you would prevail with God, you *must* think more of the High Priest.

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Change must be for the better or the worse ; therefore there can be no change in God. If for the better, it would imply a previous imperfection ; if for the worse, it would *involve* imperfection.

Suppose the greatest sinner on the face of the earth were to come in here. Do you ask me what he must have done in order to become such ? Oh ! he must have heard of the Gospel salvation and despised it.

It is an unspeakable mercy when the soul seems to see all those perfections, once a brazen wall to keep him out, now a brazen wall to keep him safe.

God's promises are the door of hope to the wretched, of forgiveness to the guilty; the door of free welcome to those who, if there *were one condition placed before them, must perish eternally.*

Never covet easy paths. The Lord keep you and me from that folly—that *sin*, beloved !

He must needs be strong, who shall, through grace, (blessed be God!) overcome sin, Satan, and the world.

The more intimate you are with God, the more intimate He will be with you. Cultivate *intimacy* with Him.

A man may have ten thousand disappointments in this world, and yet not know the world to be a wilderness ; may have his very cistern broken before his eyes, and yet go and hew out another. To know this world to be a wilderness, is the direct teaching of the Holy Ghost.

There is no one so suitable to lead me, as He who sought me out in the dark.

The path of the believer is always new. Among the thousands and millions who have gone before, not one treads in the path of another. There is that in the path of every believer which is peculiar to himself.

It is no little mercy to see a hell deserved, and a heaven *given*.

Remember, my brother, thou never pleasest thy Lord more, than when thou leanest thy whole weight upon Him.

Hold fast the principles of truth, but hold thy brother in thy arms, whilst thou dost hold them fast. (Eph. iv. 15.)

Oh that men were more concerned about imitation than succession ! [Apostolic.]

The man who undervalues one means of grace, cannot honestly look up to God for his blessing in any means of grace.

How it seems to brace up a man,
to give him dignity—*I live for God !*

Receiving Christ, and one with
Christ, the believer receives all that
Christ is, all that he has done.

Self-confidence is the offspring
of pride, presumption, and self-
ignorance. Self-distrust is the
child of Divine teaching.

How little we are in the evening,
as we hoped to be from the morn-
ing's prayers, the morning's reso-
lutions !

Evidences of being a believer !—
All evidences are so linked, that if
one in certainty is possessed, all are
there.

The righteousness that clothes *you*, is made up of the merits of an Incarnate God.

If "visiting the widow and the fatherless" have so much of vitality in the principle, do not ye keep so far from the practice.

The truths of God are not abstract truths, but truths for our sanctification and our consolation.

When we listen to the wind, rather than to the sweet breathing of God's promise, no wonder we are cast down.

That is humility which stands astonished at God's grace, but trusts God's word and looks up.

God never gives grace but he tries it—he never gives faith but he tries it. He will make you to know that *you are saved by grace*.

Hope in God in your worst frames—"My worst frames!"—your worst frames. Whatever there is of evil in my worst frames, I *add* to that evil, by not bringing it to God.

That rest which we *found* in the way of believing, is *maintained* in the way of holy walking.

Faint desires, languid expectations, seem to shut the door with one hand whilst we try to open it with the other.

The law gives us first duty, then privilege; the Gospel *vice versâ*. We first receive Jesus, *then* take his yoke as his *willing* servants, and "find rest unto our souls."

A man is never such a free man as when he is led by the Spirit of God.

It is the atheism of our hearts that leads us to second causes.

Remember this, ye that have heard scores of Gospel sermons : There may be more progress towards eternal misery made in the hearing of one sermon, and despising it, than in all the other actions of your life.

Ask for all the Spirit's power,—his convincing power. His convincing power? Yes, filial conviction. There is nothing we more need than, as children forgiven, to have deeper convictions of the evil of sin.

I think that on my dying pillow, if there was one truth that I should especially wish to think upon, it would be the *unpurchasable* love of God. Such is the love of God, that nothing, not even the blood of Christ, could purchase it.

To bear an evil name for Christ has put many a man's religion to the test—yet it is a yoke that Jesus requires all his disciples to put on.

Faith, which is the great supporting grace, needs itself to be supported.

There may be outward activity and inward sloth in the same individual.

Oh for a tender, upright, well-informed conscience !

“ In patience possess ye your souls”—as if it were said, Without patience ye do but half possess your souls—there is ground unoccupied :—patience only has *full possession*.

I believe, that if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.

Guilt upon the conscience unfits
a man for all holy service of God.

If I take no cognizance, and form
no judgment, of the conduct of my
fellow-creatures, I do away at once
with all the influence of example.
(Matt. vii. 1.)

The more a man dwells from
home, the less he is disposed to
look into himself, and the more is
he disposed to cast stones all
around.

I always desire in every thought
of God to rise above the promise,
and remember that He is always
better than all his promises.

I ask not a *legal* pardon, Lord ;
but a *Father's* pardon.

The Gospel knows of no confessional but the cross of the Son of God.

There is as much faith in waiting *for* God, as in waiting *on* God.

Light views of sin are *the* plague-sore.

A man can never enter into a case of which he knows nothing. It is *as sufferers* we sympathise with those who are suffering.

It is casting *all* our care upon God when we leave none behind. And upon what do we cast care? Upon wisdom that never misleads, power that never failed, love that never comes to an end.

Remember the smooth places are not the least slippery places. It is upon the smooth ice we slip ; the rough path is the safest for the feet.

Who teaches like God? *Who teaches so gently as he teaches ?*

There is a depth in His teaching—He teaches by extremes—it is the mystery of His teaching. It is by the extreme of our emptiness He teaches us the fulness of Christ.

We call ourselves ignorant creatures, and know ourselves to be such, yet how often do we act under the deepest conviction that we know something better than God !

The Word of God is the patrimony of God's people. Whatever there is of precept, doctrine, promise, example, is all their own.

In nine cases out of ten the Lord permits us to *drink out* our own idol, that is, he permits a cause to work out its own effects. (Exod. xxxii. 20.)

It may truly be said, this world is man's school. Time is the period of education, all mankind are the scholars, and the issue of what they learn, is life or death.

My child, I love thee too well to give thee thy way!

The "cannot" of the natural man is his "*will not.*"

Fashion me, polish me as Thou wilt—but *inhabit* me, and fill me with thy glory.

He that taught them to pray for their daily bread, never meant to deny them temporal good,—so far as was good for them.

To be conflicting day by day with wise self, important self, rich self, strong self, and yet to be *made willing* to come poor, helpless, and needy with the empty hand! Oh! there is service in this, that more redounds to the glory of God, than all that angels can do.

Motive doth, as it were, *consecrate* the thing.

What becomes of the omnipotence of grace, if He is not omnipotent whose grace it is ?

Oh that there were that, in our churches, which erects the wall high between the world and the church, but dares not erect a wall *within*.

There is oftentimes internal fruit when the external fruit is but little seen. You and I take most notice of the external fruit, because we *are men*; but, I believe, God takes most notice of the internal fruit.

If a whole Trinity are thus putting forth their grace in the souls of believers — how ought *we* to esteem them !

Oh! how the Lord hateth the lofty, self-lifting spirit!

There is not one drop [of happiness] that comes *out of that channel*—and *in that channel* runs an ocean! (Eph. i. 3. *In Christ.*)

Ah! we little know what a blessing there is in being helped with a *little* help.

The safety of the city lies in this—her foundation is the Rock of ages, and her walls are *God Himself*.

It is utterly, infinitely impossible, that a soul possessing a grain of holiness should ever be in the mansions of eternal wrath.

It is not the order of my mind, nor does it agree with my principles, to speak of all men as on a level. I believe the Gospel does not teach it; it bids us give honour where honour is due. It bids us reverence the powers that be, and that—because “*they are ordained of God.*” But place a man upon the highest pinnacle of this world, without this “unspeakable gift,” compare him with the poorest believer in Jesus, and what is he? Oh! how it reduces the greatness of this world to nothing!

Make me more fruitful, and *all* the discipline—the how and the wherefore—I leave to Thee.

A man must be healed before he can walk, or fight, or run.

A Father's throne! I hope we shall never be satisfied with that—
a Father's heart!

You will soon find what legality is—if you are a child of God, and walk unevenly before him.

Jesus is enough for each moment as it rises.

I believe, that if Satan were left to his unrestrained power, and we were left to our own power, he would sweep us away—our faith, our repentance, our love, all that is grace in us—into the bottomless pit!

Do not say you are not invited—do not take that lie into eternity. You are as much invited as those who had their oxen, and their wives, and never came. You *are* invited—*honestly* invited.

The gospel bears gracefully its name through every part.

Remember, when you rise in the morning, you rise to *wrestle*. You will have it foot to foot, and that with one who watches you, knows you, reads every change in your countenance.

The intercession of Jesus is not mere supplication ; it is a plea upon the *ground of justice*.

Time is not my own any more than money.

Jesus would not have his saints to be troubled ; he loves them too well. For their own sakes he would not—for the sake of the world around them—lest they should mistake his Gospel, and forget that it is “good news”—and for *his own name's sake* he would not.

Never do you think *you* shall have much of His consolations that tamper with duty.

The Spirit must be true Jehovah, or he could be no comforter at all.

If we ask any thing—any thing,
ANY THING !

How canst *thou* go to thy Captain for orders! Thou knowest not that He is *thy* Captain.

Wherever God places his saints, God can keep his saints—but woe to him who *prefers* Ephesus!

He who is led to choose God as his portion, has the best proof that God has chosen him as his child.

“The peace of God” is the saints’ peculiar; it belongs to them, and to them only. The man of the world has the world’s peace, Satan’s peace, his own peace—*the peace of sleep*; and all this peace must be broken up ere he will come to Christ.

Each Christian has his cross, and
—each has his Cross-bearer.

The ocean river of forgiving
mercy *runs for sinners.*

When we turn our back upon
God, if *He* did not bring us back,
it would be for ever. If this were
more felt, there would be less said
about salvation by works.

I believe that many a dying pil-
low hath its thorns, because the
doctrine of the finished work of
Jesus has been feebly held, and
mixed up with human tradition.
The wine hath been so mingled
with water, that it has lost its
power to cheer.

Of all means of grace adapted to raise up a soul in prayer, there is nothing like a spirit of praise.

Grant abundantly above what we have asked—but not above what we want; for Thou only knowest the secret cravings of the inner man, the unutterable longings of the new nature.

Great God! what a God hast thou been to us! Keep us from the sin of wondering at it—seeing thou hast given us Jesus—the proof and pledge of every blessing.

Study Him that was bruised, study that which bruised him, and study Him that bruised him.

Your temptations may not lie that way to-day, but they may be your strongest temptations to-morrow.

If you and I are living near to God, it will require more credulity to conclude that we are *not* believers, than that we *are*.

The rod is but the graver countenance of a Father's love.

A *present* God is enough for *present* need.

Do not travel up from the precept to the cross—but come down from the cross to the precept. Ye must know Christ as the priest, before ye know him as a king.

The law is the mediate cause of all sin. The prohibition of the law excites the commission: there is a re-action; and the sin within us gathers strength by the very holiness of the precept. When the rushing stream is obstructed, the waters do but gather strength for the rush; yet the dam is not the cause of the impetuosity. The sun hatches the viper's egg, which but for its warmth had never produced the reptile; yet the sun is not the *cause* of its *poison*. (Rom. vii.)

The outward exhibition of a man's conduct is but the index of what passes within; *but it is the index.*

The path runs through the desert,
but it leads to the Land of Canaan.

We cannot, *dare* not, ask God to love a saint better than he does—even for oneself it is an *ungospel* prayer—*infinite cannot be added to*.

Take you heed—to be *near* the life-boat is different to being *in* it—*take you heed*.

If we trace up these things to their source, we shall soon find something else, besides the sovereignty of God, which hinders our being happy.

The Gospel has no word of *pay* in it—it is a broad welcome to all comers.

It seems, after all, a secret indictment against Divine wisdom, when we neglect any portion of revealed truth.

Be assured of this, *all* you that hear me—whether Satan's emissaries, or sinners in the darkness of nature—whoever *knows* God, loves God.

God will have his grace vindicated. He will have it seen that the righteousness which is without a work is the great teacher of all good works.

The best way to be kept out of error is, to be living much in the hope of eternal glory.

May they remember that their Refiner can make no mistake;—and may this be their comfort, that He who tries them, is—He who died for them.

Bearing the burden! *He* did bear the *curse*, and, bearing it—he bore it away.

Trials must be *felt* for Jesus to be known.

It is no small mercy to understand an affliction.

It is a blessed thing when our creed is in unison with an honest conscience, with the language of our souls in prayer, and with the confession of the saints in glory.

God's promise does not bind Him, in the true sense of the word, but—it *tells us* what His heart is.

No man, I apprehend, can enter heaven who is not a fulfiller of God's holy law ; if so, it is at the expense of justice that mercy is shown ; it is upon the ruins of His throne of power, that the throne of mercy is erected. (Rom. viii. 33, 34.)

A simple faith is the best answer to all cunning questions.

You can know no more of grace in salvation than you know of justice in condemnation. You cannot be graciously saved unless you are righteously condemned.

The believer has but one remedy; the world *talks* of its many remedies, *I* know not of its *one*. The believer's only refuge is God, the God of grace, the God of salvation.

If error be of no importance, then is truth of no value.

The north wind can kill weeds better than the south wind.

Half-way to Christ is a dreadful place !

Conscience is that one talent which the sinner buries in the ground.

Where God has no voice, I have no ear.

Importunate prayer is the appointed medium by which the Lord conveys unutterable blessings. I do not forget that true prayer is the work of God the Holy Ghost—He begins it—He sustains it;—yet, this is but one evidence out of numbers, that that which is the immediate fruit and gift of the Spirit *is our commanded duty.*

I believe that God will make us work out the truth of His precepts in the experience of our own lives.

It is our mercy to know that God, who demands our all, accepts our least, when it is offered in simplicity, in the name of Jesus.

Let the intellect of the natural man be what it may, it is incapable of receiving one spiritual idea.

What! do you think that God will acknowledge the cup of cold water, and not acknowledge the act of forgiveness towards an offending brother?

I know not why we should quarrel with the word "duty." Some persons say, we should call them privileges—I should suspect those persons to be under the influence of a legal spirit; as if there could be a duty which was not a privilege.

If the Lord commands! O to have no truce with consequences!

There is a natural joy over spiritual things ; and I pray you, not to deceive your souls with it.

Words are a larger portion of ourselves than we are prone to think.

“Thou writest bitter things”—what! when He says, “Thou art all fair, my love; there is no spot in thee!” The Lord *never* writes bitter things against his people! (Job xiii. 26.)

The Court of Conscience is a small court. I can carry sophistry into any other court, but I cannot carry it into this court.

Satan laughs at all self-power.

Let it never be forgotten by us, that, in every act of sin, we prefer our will to God's.

He has conquered *for* you, that He might conquer *in* you, and that he might make *you* more than conquerors! What, then, is the position of the Christian soldier? Leaning upon the arm of *his Beloved*, taking his foes to his Beloved—and, as it were, in the exercise of faith putting *his Beloved* upon conquering them, and thus conquering *in the strength of his Beloved*.

There is the *existence of all* grace in the child of God—but *deficiency* in *every* grace.

There is nothing in which little faith shows itself more, than in doubtful reasonings — yet thinks *itself so wise* all the time.

More easily and more readily would I place my foot upon a sinking wreck in the midst of the most fearful storm, than I would rest my soul on anything less than *Incarnate Deity*.

The strength of faith is not to be found in itself—it is in Jesus—but *whilst it keeps its hold* it is strong and mighty.

This I am quite assured of—the sovereignty of God never can stand in opposition to his promises.

How many a worldly person hath
Satan *reasoned* into the bottomless
pit!

Were there no unbelief remain-
ing, we should aim no secret shaft
at our Father's heart when he lead-
eth us into deep waters.

Believer, forget it not—you are
the soldier of the *Overcomer*!

"I have not found thy works
perfect before God"—not filled up,
more appearance than reality—no
substance, more of the shell than
of the kernel.

Faith has nothing to do with
reasonings, but *is* the most reason-
able of all things.

That soul which is willing to lay *will* at the feet of Jesus, though permitted to take a wrong step at the time, will be infallibly guided in the long run. That soul shall never be allowed to make serious mistakes in the Divine life.

If the Lord works thus by *all* means, it is our wisdom to lie passive in his hands; if the Lord says, the rough wind and the east wind together—to say, Not my will, but Thy will. If not only Joseph, but Benjamin must go—to say, Not my will, but Thy will. If we are touched where we most feel it—to say, Not my will, but Thy will.

Faith doth not reason about difficulties—hath nothing to do with them: *the difficulty is the Lord's*, who knows no difficulty—the *promise* is mine.

The best test in all these things [dress and amusements] is, Lord, thou seest me, and I shall soon see Thee.

How often, when our heart is melted, our spirit tender, we are led to say, "Lord, Thou knowest that I love Thee." What is his answer?—"Go, and show it." The test of our love is obedience. This is the touchstone! it sweeps away a whole mass of natural feeling, and shows what is gold and what is brass.

Oh! the wondrous wisdom of using Christ for all the little emergencies of our every day's existence!

May we show that sin is hateful by hating it; that it is a burden by avoiding it; that we want it conquered by going to Jesus, not only for pardon, but for sanctification.

Nothing more endears the Gospel to those who understand it not, than self-denying benevolent exertions for those who can make no return.

To walk with Him obediently!
Yes—without *choosing*.

Until a man knows himself *justly* lost, he can never know himself *graciously* saved.

The longer I live, the more I pray to be kept from trifling preaching. Do you ask me what that is? That which fills up the hour, without remembering, "*I have souls before me that must shortly stand before God!*"

All the actings of life in Lazarus after he was raised from the dead were proofs of life, undoubtedly; but, the *first* acting was *the great proof*: and, my dear hearers, whatever be the after actings of faith, the *first* act of the divine life—the *reception* of Jesus, is *the greatest*.

May we, as a people, be remarkable for two things—sitting at the feet of others,—and *living out* the truths which have been made precious to our own souls.

My brother, be thankful for the least measure of rest, but strive to *enter in* ; and we are but in an entrance state after all.

We play such antics before God, we dress ourselves up in such fancied dignity and pomp, as to render it necessary for Him in his wisdom to adopt every humiliating means to bring us down—*and all is too little.*

Strong love is to be tried by *principle*, not by fervour.

The encouragement of the Lord of Life was—"All that the Father giveth me shall come unto me;" but the encouragement of the poor sinner is, "Him that cometh, I will in no wise cast out."

Here, we are but strangers and pilgrims, yet *here* we are to *sing a song*.

A sense of freedom gives strength to a man's soul; a sense of acceptance gives energy to a man's faith.

We want to go to that table with the consciousness that we stand before God *white as the drifted snow*.

We are all *naturally* married to the Law.

"All day long have I stretched out my hands unto a disobedient people." And how long was this "all day?" *only fifteen hundred years!*—only from Moses to Jesus! *This is that long-suffering God!*

I believe there is that in our Gospel which leaves the things of the world as it finds them: bids us use them for God's glory—not cast them away, but take a much more arduous post—to be *stewards for God!*

There is no earthly thing but has its recoil. Every rose the Lord gives us has its thorn, not superinduced, *but a part of it*, bound up with it.

Remember, God gives to *all* of his children the *whole* of the land, not a portion of it.

The true Israel of God are a tried people. Where there are no trials there are no consolations.

Oh the touch of that clay hand !
—how it should teach you and me
not to trust in clay treasures !

If we have no tears for London,
we give sorry proof of our conformity to our Lord.

May we never be satisfied without Bethel visits, but be quite satisfied one is a believer without them !

The highest intellect of man can find its highest field in divine truth.

The grand principle of our Gospel is to separate the church and the world—the great principle of the devil is to unite them.

In all our heat there wanteth not coldness.

I see none in prosperity whose walk I envy; a smooth path is not desirable—*pray in prosperity.*

You will have to bless God to all eternity, that he led you not through a garden of pleasure, but through a waste howling wilderness.

In heaven the saints have the full possession of themselves: because they possess God, therefore, *they may safely possess themselves.*

The inner circle is reserved for God. He never permits that to be invaded by his creature. There is in joy and sorrow something that no one comes quite up to but the God-Man—God in our nature.

Even spiritual occupation can hide a man from himself.

It is the great test of principle to go on our way day after day, year after year, in the strength of the Lord. Willing to be out of sight if He pleases, but only anxious to fill up our sphere.

Though the fine edge of the wedge only is inserted in the tree, the object of him who inserts it, is to rend the tree asunder.

God has grace for his saints in
London—bustling, active *London*!

Satan *is* a mighty and formidable
foe, but there is not a believer in
Christ, the very weakest, the very
babe just entering on the divine life,
but, as God the Spirit puts forth his
power in him, is, in that power,
more than a match for Satan, with
all his force and all his cunning.

The *little* things that try us! and
we cannot make others understand
why they try us—*they* are dull of
hearing—but the Lord understands
it.

The greatest revelation the Lord
Jesus makes of himself, is when you
are *alone* with him.

Some of our greatest dangers may lie beneath the grass that gives no token of the lurking viper.

It is a narrow and straight path between overrating and underrating Satan. *Underrate* him not—for *thou* art no match for him. *Overrate* him not, for *he* is no match for Christ. Remember, he is a *resistible* foe—his power, great as it is—and it is great—is not *omnipotence*; his cunning is *not* omniscience.

If God has given you victory over your enemies, you have never more need to watch and pray than at that moment.

It is astonishing how the vein of God's electing love runs in families.

Ye glory in privilege, glory in the precept ! for ye love Christ in proportion as ye love him *altogether*.

A bird losing its wing is weaker than all animals ;—the believer left to himself (I would desire to live under the sense of it) is weaker than any man. I see *Jonah* asleep while the heathen were awake and praying.

When I ought to present my shield, I am questioning my right to it—"Am I righteous? May I present the righteousness of Christ? Is it mine?" But, whilst we are deliberating, Satan is wounding—whilst we are reasoning, he is casting us down.

The believer is said to stand—and he stands by faith; but, *as* he stands, he must fight. He walks, but, *as* he walks, he must fight. He is called to run, looking to Jesus (let not that be a parenthesis in your souls, but a great, a living principle; you will never *run* but as you look to Jesus); but, *as* he runs, he must fight. He is urged to meditate, but, *as* he meditates, he must fight. He is represented as resting—"I sat down under his shadow with great delight;" but, *as* he rests, *as* he sits, *he must fight*. He is bid to follow after righteousness, but how? "fighting the good fight of faith."

Take care that Satan does not lead you in a more refined way than he does others. He has nets suited to all minds.

Not daring to take comfort—as if it was unlawful to take God at his word! as if it was humility to count the God of truth a liar!

Every ray of true comfort cometh from the Eternal Comforter.

God loveth an importunate knocker.

If Christ held *his* place in our hearts, we should find a right place for everything else.

Grace before peace—in order to peace. (Eph. i. 2.)

The heavenly city has some of its lower streets upon earth; and he who does not enter these lower streets here, will never enter the upper ones above. The consummation in glory, but the beginning here.

I can wonder at no man's salvation, when I *realise my own*.

Paul begins by enumerating their blessings. No one could be more full of precept, but he *begins* with privilege—the *true Gospel* way of beginning.

Low thoughts of Christ, beloved, lie at the root of all our low religion.

You *never* find undecided souls happy.

Remember, that it is to the humble that God gives grace. *That is his way.* Be thankful for all that humbles.

To have one doubt respecting the security of the foundation, is *high treason* against Jesus.

Observe, the grant is very large,—"All spiritual blessings." The Lord may give one temporal good to his child, and deny another; but when he gives any one of his,—*one* spiritual blessing, he makes over to him *every* spiritual blessing. That is a large word—"All things are yours."

As long as we are in a vale of sin,
we are in a vale of tears.

What a title in this desert world,
“Beloved of God!”

A prayer-answering, and — a
prayer-exceeding God.

“Why are you so earnest on this
point?—to vindicate your creed?”
No! but to vindicate, so far as we
may, the character of that God, upon
whom there rests not one dark
shade. It is, that not one may go
away from this place with a hard
thought of that God who *welcomes*
the returning sinner.

Every harvest of heaven's happi-
ness hath its seed-time on earth.

Those inward inconsistencies !
which the eye of God is upon,
but which the heart of God for-
gives.

Do not go to a throne of grace
with desires that can be satisfied
with a refusal.

Broken-hearted confidence ! we
want no other.

David never calls God *Father* :
that is a New Testament blessing
for us *weak* children.

God says it—I believe it. Reason !
I want it not : all my reason
wants, is to know what is the *mind*
of God *in his Word*.

Ye are waiting for evidences—do not put them in the wrong place. Faith comes before evidences.

I don't believe that any man knows the sweetness of the promise, who underrates the sanctity of the precept.

Oh! what is the weight of a spiritual mind!

Our want of tenderness to others, springs too oft from our high thoughts of self.

I am sure that the faith which taketh the Lord Jesus without a work, is the only faith which will bring forth a good work.

"A good hope," is that of which God the Holy Ghost is the author. As it comes from God, so it leads to God ; works by love and purifies the heart. *That* is a good hope ; none other is worth having.

There is not a want, however minute, but there is a promise in the covenant of grace to meet it ; and, great as Jesus is in the promise, he is greater in the fulfilment.

Nothing is trifling to God which concerns *thee*. Everything that concerneth thee, concerneth Him ; whatever is a care to thee, becomes at once a care to Him.

The tear that the broken-hearted sinner sheds at the cross of Christ, hath more of the element of happiness in it, than all the laughter of a scornful world; even the dark side of our Lord's hill hath more of brightness in it, than the brightness of ten thousand worlds.

A single note may be beautiful, a single note often is; but what is it to the beauty of the full chord? and what is that full chord to the swelling harmony? And all this harmony of the Divine perfections is given us in the Gospel.

The freedom which enables me to say "Abba, Father," is the highest mercy this side of heaven.

When you were brought to the lowest, *then* did you find God a present help.

I believe the true secret of living well on earth, is to live much with God in the anticipation of heaven.

When God ordains an end, he ordains the means to that end.

To reconcile these things, is one thing: to believe it because God has said it, is another: and if we are to believe nothing that seems contrary to, or, rather, that is above our reason, we are far gone from the simplicity of faith indeed!

Is He so vast? cavil not at His depths.

He has but a sickly Christianity who turns away from the works of nature, and loves not to contemplate God as a God of providence.

If a man is ignorant of God, he has not yet taken one right view of any one object.

An Antinomian is one who maketh excuse for sin, and throweth off the blame from himself upon God, *indirectly*.

Chance, and accident! I wish there was less of that phraseology among the saints of God. It doth so nearly trench upon atheism, that we ought to be ashamed of it.

How much do you and I know of a truth ? just so much as a truth sanctifies us ; and no farther, *no farther !*

Oh ! who can tell what there is in the weight of holy character ?

God will not allow thee to judge of him by his providences, he points thee *to his Son* ; and this is the lesson he would have thee read : “ He that spared not his Son.”

There is not one good upon this earth that we can put our hand upon and say, “ It makes me rich.”

Precious are our riches—but *the channel !* It is through His poverty.

You just test your value of divine truth, by your willingness to hear of your obligations.

Brought to give up all hope from their good deeds, and all despondency from their evil ones.

I never yet knew a man brought into great trials, but he had to struggle with great temptations; for the hidden corruptions are then stirred up. As the gold that is refining shows the dross which it contained.

When we get into the region of second causes, we are not far from the region that is without God.

The way of knowing God is the same now as it ever was, and that is, by simply believing his word.

There is no fruit of the Holy Ghost by which God is so glorified as when we are enabled to receive Christ as the sum and substance of our hopes. It is the most soul-purifying, mind-exalting, spirit-debasing of the fruits of the Spirit. In every other fruit of the Spirit, there is some one perfection of God glorified, but in this act there is not one perfection of God but is glorified.

What a poor low thing party spirit is, when I look at my brother in the light of heaven !

We never put our brother low,
but when *we* are high.

How little are we wrought upon
by mere precept! It is as God
reveals his character in Christ,
unfolds his love, that the magnet
draws. You may break the ice
into a thousand pieces: that does
not *melt* it; but the sun does.

The Lord never wastes his
medicines: the deep probe is need-
ful for thee. Didst thou part with
thy trials, thou wouldst part with
some of thy choicest blessings.
Not that trials are in themselves
blessings, but it is the pathway in
which the Lord walks, *when he*
comes to bless.

Is He at the right hand of God? then, they who believe in him shall soon be *where he is*.

I am convinced that as the gift is unspeakable, so the rejection of the gift of the Gospel is *unspeakable sin*.

I believe, the more we are led to put the best into His hands, the more we receive it back again with usury.

Would I not caution you against the licentious principle? The Lord knoweth. Would I not caution you against the self-righteous principle? The Lord knoweth. *They often dwell very near together.*

I will not deny that there is much in the world to gratify. I only say, that there is nothing to *satisfy*.

Put one work before a poor burdened soul, you might as well put a million.

We can no more live upon our faith, than upon our works. If you live upon your faith, you live but to fall or to starve. Faith itself needs a keeper.

We are often referred to antiquity in these our days, and no child of God that loves his Bible can object to this—we only find fault that they *do not go back far enough*.

The cross of Christ is transparent! as ye look at it by grace, pray to look *through* it. What shall ye see? Sin forgiven, your person accepted, heaven open, hell closed! Ye shall see that God who gave his Son, see Him as he is in himself—*not what the cross has made Him.*

“The *mercy* of the Lord is from everlasting to everlasting.” Yes; but the *long-suffering* of the Lord is not from everlasting to everlasting. Awful truth! The hundred and twenty years passed, and then came the flood and destroyed the world of the ungodly. The forty years passed, and carcase after carcase fell in the wilderness, until the

whole had perished excepting Caleb and Joshua. The fifteen hundred years passed, then came the destruction of Jerusalem, the slaughter, the captivities—and where are the Jews now? The long-suffering of God is *not* from everlasting to everlasting! “Because I called, and ye refused; I stretched out my hand, and no man regarded; therefore I will laugh at your calamity; I will mock when your fear cometh!”

The correction is as much from God the Holy Ghost as is the consolation. When we go to our pillow abased, it is as much His work as when we rejoice in a clear sense of our adoption.

Do not quarrel with the narrowness of the way—*ye cannot afford to have it widened.*

The Lord has placed us in a world of trial that we might spell out the name of the "*Consolation of Israel.*"

One grand means of grace is, *walking honestly* with God.

I believe the spirit of self-confidence is one of the greatest evils we have to struggle against in this our dying world.

A man may weaken himself by always poring over his own weakness.

Strengthen principle, and practice will rise.

Whatever tends to untune the heart for *praise*, may you and I be led to avoid it!

If a thing is not revealed, we are at once conscious that it cannot be of importance for us to know it.

If there was more of prayer in our heart, there would be less of complaining on our lips.

It is one thing to have the ordinance, and another to possess *the God of the ordinance*.

The sinner has so many reasons for waiting!—*not one solid one!*

The path that steers between unholy liberty and the true liberty of a child of God, is a *narrow path*.

To have the smiles of that world that frowned upon Jesus, is a sort of treason.

All the vigour of our obedience is found in the realising of our adoption.

That which we learn profitably, for the most part, we learn slowly.

If we were better acquainted with the depth of His sufferings, we should think less of the ripples of our sorrows, amidst the tempest of his anguish.

Bow not thy knee before the Son of God without remembering, that He is what *the Father* hath given thee.

God never supplies by the use of one ordinance the blessing you should have by another.

There is such a conceit in man, that he can dare to point out the way in which the Spirit of God shall act.

There is a Guide who waits for, and cares for, his poor tired travellers.

We may have the armour, but, unless we are in the spirit of prayer, *'tis not on us.*

From whence can *filial tears* flow, but from *filial eyes*?

Sin is not a defilement—it is *the* defilement.

I believe that the best security against aberrations of judgment is a *heart well kept* before God.

There are lessons to be learned on earth which *cannot* be learned in heaven.

If we fail to pray, and *consequently* fail to fight, the prayer of Jesus does not prevent our drinking the consequences of our own cup.

Do you pray for faith? *Avoid what weakens it.*

God melts by forgiveness and subdues by love.

They forget that the Lord Jesus takes his bride without any dower.

God searches very often by things painful to flesh and blood.

You must learn the seventh chapter of Romans by experience.

God's thoughts from eternity ran upon peace!

It never thunders, never lightens, no earthquake, in the *Gospel*: 'tis emphatically *the Gospel of peace*.

Thy love has been as a shower, the return but a dew-drop: and that dew-drop stained with sin.

The Gospel is not a remedy for a disease, taken up on the occasion, but a gracious plan provided *before* the disease. *God cannot be taken unawares.*

As long as you are without Christ, turning your back upon the Gospel, *you are an offence unto God!*

If Jesus were to turn his back, his name would be the Rejecter, the Refuser, not *the Saviour*.

Whatever there is in actual sin, original sin is worse—and why?—If the fountain is corrupt, *every* stream which it sends forth is corrupt.

If we had right views, we should mourn more the propensity, than the act.

The righteousness of Christ is the strongest armour that encircles the tried saint in the day of battle.

"The God and Father of our Lord Jesus Christ"—no longer the God of Abraham, Isaac, and Jacob,—His God and our God; sweet the stream — sweeter still the source!

Ah, beloved! see that ye be *in* Christ; for if *all* blessings are in Christ, then, *out* of Christ *out* of all blessings. Under the curse of the law, out of the way of safety: and, moment by moment, we may say of such an one, "*Condemned already*," "the wrath of God *abideth* on him."

Though the thread that unites thee with life is so frail, yet is it in the hand of the Almighty God.

Safety is the blessing of the family of God !

There is an essential difference between the acts of God's grace and his justice. He does not say, "I will be just to whom I will be just," but He does say, "I will have mercy on whom I will have mercy." The reason is obvious ; justice is a debt, all may claim it. God can no more be unjust, than untrue : if untrue, He would annihilate his word ; if unjust, He would annihilate his throne ; but grace is due to no one. Debt and grace cannot live together.

Unholiness has in it the element of misery for ever !

We are not called upon to explain difficulties, but to believe verities !

The doctrine of election is a holy truth—holy in its tendency, humbling in its acting, and endearing in its motives.

No truth but this [election] takes the merit from the creature ; no truth but this secures the safety of the Church.

In proportion as we become better acquainted with ourselves, we are tender to others.

If there was the *least* excuse for sin, our cause could not be a *hopeless cause*.

You will never speed well in putting your little troubles into the hands of Christ, unless you see how he undertook your *great trouble*, and gained the cause.

He who lives on present grace, lives but to fall.

Who does not see the difference between a man pleading for another, and a Head pleading for its own members! *It is for Himself*. Jesus pleads for his own members; for his Church, *as one with his Church*.

Oh how blessed when a soul can say, "Lord, though mine is but a spark, thou canst protect that spark!"

It is no light thing to dare to be singular.

Not only to tell Him of our wants—that is but half prayer; but to speak to Him of *his promises*, to rest ourselves in His word!

When one looks back, one seems ready to acknowledge one's life to have been *one failure*. Yet I do not acknowledge the truth of it, for there are attainments gained, there is progress made. By the grace of God, the world *can* be overcome, Satan *can* be resisted. Yes! there are conquests achieved, there are trophies gained; and, *it is not the deepest humility when these are denied!*

Oh what a period will that be when the soul is in full possession of itself!

Oh! pray, pray, *watchfully pray*, that thou mayst observe *all* His teachings.

One, goes into the presence of God shaking his fetters; the *other*, rejoices in the glorious liberty of God's accepted children.

Great trials require great grace for their deep sanctification.

The grace of God and the worthiness of the creature can never exist together.

It is great wisdom to make the most of a trying dispensation.

"To him that worketh not:" you may find it your solace in your dying hour: and let me say, that that which will do for death will do for life.

To confound the Church with the world, is to lay violent hands upon the Church, and destroy its very essence.

The pity which the Lord shows is the pity of an infinitely wise God, and the pity of an infinitely holy God.

What forms a good hope? The testimony of God's Word, and the testimony of God's Spirit in the soul.

The *end* of all His pity is our sanctification: we little know how much pity there is in a fit of sickness, in a bereavement, in a *rough wind*.

What is it throws the glare of emptiness upon an empty world? Oh! it is beholding Christ.

Oh! what a Head! His poor fallible members suited for him, and he infinitely suited for them!

We do no kindness to our brother, when we give up one principle to please him.

Go home, and think and pray as the Lord may help thee, for *a long eternity lieth at thy door*.

Behold what is the power of that faith, which can rise above the consciousness of being *but a worm*, and can stay itself upon the mighty arm of the God of Jacob !

When persons are upon good terms with themselves, it is astonishing how little they need the soul-sustaining doctrines of a precious Gospel !

Of all God's creatures, none are so unworthy *as his children*.

The path of profit is not always a pathway strewed with flowers. The King's highway is often rough to the feet, yet it is the *only* way to glory.

It is no small part of heavenly wisdom, to be content that this world should be a desert.

Their sickness is, in a sense, His sickness. Not that he is sick, *but that he is the Head*, and it is *his members* that are sick. The Head is the physician of his sick members; but this comes not up to the case. Others are sent for: *He sends for his* sick ones.

The life that we are to live in the flesh, is a life of penitence; else, why "Forgive us our sins?" That prayer is the annihilation of the doctrine of perfection.

I believe that God often permits me to be chastened by my sin, because I do not use my mercies.

"As the small dust in the balance," which makes no difference whether it be there or not.

Many a man calls that the working of unbelief, *that is the rebuff of an honest spirit.*

See when sanctification comes in — *after* forgiveness, *never before.* *First* forgiven, *then* cleansed—yes! and cleansed *by* forgiveness.

The believer's God is a God of truth!

Love is the master-key that fits every ward in the heart of man.

He that is pardoned is pardoned for ever,—he that is justified is justified for ever.

The world's happiness is like a summer friend,—it *promises* well ; but, when the time of affliction comes, it spreads its light wings and flies away.

For my part, I am travelling fast towards this opinion—that if a man does not preach the Gospel to sinners, *he does not preach the GOSPEL.*

I believe that the vessel will be always enlarging, and always filling. *Always full*—but always increasing, and then filling.

Not a moment, *if you and I watch moments*, but we come short of God's glory.

Oh ! how many opportunities these Marthas lose, of sitting at the feet of Jesus !

"*The same*" can never be predicated of any creature. "Thou art the same" can be said only of the Eternal God.

It is a *great* salvation, for it welcomes the *greatest* sinners ; asks no questions, makes no conditions : and, whether they are drawn or driven — drawn by the power of divine love, or driven by the terrors of guilt—*they are equally welcome*.

Jesus is called the "arm of the Lord." He is his working arm, his upholding arm, the arm which dispenses all his blessings. How blessed to have this arm to lean upon! still more blessed to know that this arm is beneath us—still more blessed to find his arm around us, clasping us to his bosom, and saying, "This is my beloved, in whom I too am well pleased."

The *mind* is put in its best posture, when the *heart is right with God*.

It is one of Satan's masterpieces to put us off with to-morrow, instead of thinking of a *present* God.

If God demanded less than the heart, it would argue that there was a good independent of Himself.

Those who have life, are conscious of the ebbs and flows of life.

Whilst God listens to all his people, he bends his ear the lowest to those who follow him the most closely.

In point of law God never will forgive his people more than he has done ; and, in point of righteousness, they are as righteous in Jesus as ever they will be.

The weakest faith that ever laid hold of a strong Saviour, *has* eternal life.

Desires would be good things, *if they led to anything!*

The wound that *nature* gave, nature can heal; that which began in self will end in self.

God may make use of many means for awakening—but in conversion, the soul *must know* Jesus.

The flock lives upon everlasting mountains in glory, but it has its hills of mercy even upon earth.

He that in his own righteousness thinks to scale heaven, must annihilate Deity! It must be upon the ruins of Jehovah's throne that that mercy can be exhibited which tramples upon God's law.

The grace of God can enable the lame and the halt, the maimed and the blind, to *go through* the land, and *possess* it.

He that has Jesus with him, has that which has taken the curse away from the earth. We will not allow that the earth is cursed to the believer. Jesus hath turned the curse into a blessing.

I think a person would never have the heart to offer this prayer (Ps. cxxxix. 23, 24) if he were under the spirit of bondage.

When God reproves by his Spirit, he wishes the believer to speak to him through the cross.

A man can never thoroughly look his sins in the face, but as he stands beneath the cross of the Son of God.

He must not only know that there is such a thing as the blood of sprinkling—but, *he must have it applied.*

The forgiveness of sin is like the burying of Moses.

I go to God with the door of justice shut! Who shut it? Immanuel! God in my nature! and sealed it with his blood. God has raised him from the dead, and put the receipt into the hands of every one who believes in Jesus.

Every command that Jesus hath given must have in it infinite wisdom, tenderness, holiness, and love; and, let me add, my dear brother, there is not one command that is a supernumerary one.

Oh blessed power of God the Holy Ghost, when a poor man leaves everything and comes to Christ for all things!—when he no longer reasons, *What can I bring?* but, *What can I receive?*

If thou art more pressed than others, then press Christ more than others. If thou hast as much occasion for Him as ten others, then go to him ten times as often as others.

The death of prayer is to deal in *generalities*.

The great end of this trial is thy sanctification—*pray it out*.

That love of outward things ! oh ! it implies an inward vacuum.

The Lord would have us think as children, pray as children, praise as children, work as children, live as children, love as children, die as children. It is *His will* that we should receive the adoption of *sons*.

God is the builder of this temple—the work is His, and he that does but touch a pebble in his own strength is sure to let it fall and wound himself.

As every feature in the character of God is essential to the glory of that character,—so the due consideration of every feature is essential to the right formation of the character of his people.

What an awful thing for a man to know that there is not a perfection in God but excludes him from bliss !

In every sense of sin forgiven, we should pray to have this double view,—*In myself*, I deserve eternal wrath for this sin. *In Jesus* I shall never have it. If this were more written in our hearts, there would be more of the fear that loveth, and of the love that feareth to offend.

When a person values the precepts of the Gospel, it is always a proof that he has tasted the doctrines *for himself*.

You and I may sum up our religion in one question—What is Jesus to us?

Our Altar is four-square: it has a face each way, and it has a horn upon each corner, that the man-slayer who flies for safety may touch it; and he who touches that Altar, touches it for safety.

For my own part, I never have, nor ever desire to have, any views of the atoning blood that shut out mourning views of sin.

Oh! that *you* may know Him
whose name is SALVATION !

Though deep humility is always
the best clothing for the Lord's
people, yet, there is a sense in which
they can depreciate the work of the
Spirit within them, and think lightly
of what He has done.

How holy is the principle, when
covetousness is placed among the
worst of sins ! how it shows the
sanctity of our walk !

May they remember that He is
exalted *for this very thing*—that they
may receive, and that He may give.

The ocean is to be *sailed over*—
not fathomed.

To cross a path is one thing, to walk in it another ; a child of God may *cross* the path, he may do a kind action, but he is to *walk in* love.

We want all His advocacy—not the advocacy of pity—but that of *the Advocate who pleads on the ground of law and justice.*

That great *untruth*, imputed sanctification! Those who hold it, forget the completeness of the work of Christ.

Justification was never intended as a substitute for sanctification.

When you go into this well—for it is a deep one [your own heart]—*be sure and take Christ with you.*

What a holy sensibility ought to mark the child of God ! "Not once named among you."

All that have ever found grace, have known that grace found them.

So fragrant is this finished work, that *all* who find it fragrant, are fragrant before God.

The children of God desire to walk with God. If *you* are expecting salvation any other way, the Lord give you grace to see *the end of your way* ! Going onwards, *it is the bottomless pit* !

How sweet a savour must that sacrifice have had, which *cast back* its fragrance before the world was !

My dear hearers, God's threatenings are God's *doings*.

It is no light thing for a man to have a new conflict with corruptions that *he* thought dead and buried.

The work of Jesus would be nothing if it did not rest upon His Godhead.

When a man has his heart opened he will never quarrel with God's sovereignty.

The great inroad of Popery is, when the great *peculiar*s of the Gospel are forgotten.

Where is the neutral ground!
If *you* know where it is, the *Bible* knows it not!

Hell is but the consummation of impenitency.

Do not forget the loving character of faith.

How few there are who think for themselves ! It is so easy to make the creed of another mine, to lie down beneath a father and mother's shadow, to go where they went, and think as they thought.

Having reason to expect great things from God, there should be in our hearts strong desires to do great things for God.

As if it was a mark of humility in a child of God to doubt his existence as a child of God !

One of our greatest neglects is this, to forget how holy an atmosphere is the presence of a *sin-forgiving God*.

The apostles were but ambassadors—and who ever heard of an ambassador legislating! The church is but a witness, and she bears witness to what *the Lord* says, and to what *the Lord* commands.

Oh mark, beloved, how this God of providence goes forth in his stately marchings over this little world of ours!

Who can tell how much dimness of light is connected with neglect of known duty!

We are all but nothings together
—and when we consider that these
nothings have been called by electing
love!

Give *me* that faith which can look
behind the lattice.

If you are led in simple faith to
put your cause into the hands of
this Counsellor, *it proves* that *He is*
your surety—that *He has paid your*
debt.

How very shadowy a thing our
feelings are, when they are not
based upon an enlightened under-
standing!

Oh! avoid everything that causes
a jarring note.

Self is to be crucified in *all* its forms—*wise* self—*righteous* self—*holy* self.

Especially secret prayer—secret prayer especially; *next to praise*, this is the most spiritual employment.

There is no one can teach thee thy weakness, but that same Spirit that makes thee strong in Jesus.

Many are complaining of their weakness who ought to be complaining of their *worldliness*!

I dare to say, that the very conflict, though we are baffled, *yea, though we are baffled*, has in it a powerful internal demonstration of the Spirit's work.

Oh! behold the vitality of faith ;
and yet not the vitality of faith—I
am afraid of worshipping faith. *It*
is the Lord Jesus who is the Author
of faith.

There is something unutterably
sweet in the consideration of the
jealousy of God—that *He* should so
regard the affections of his child, as
to be jealous of occupying the
second place !

Not as though the perseverance
of the saints were *dependent* upon
their watchfulness. *I would not*
have that true for millions of worlds
—indeed, what would millions of
worlds be? *there would be no hope of*
HEAVEN *in them.*

Rest not in humiliations, but the deeper the humblings the more entirely and unreservedly do you carry those humblings to Jesus.

“Remind Him of it.” *Remind Him of it!* Oh how foolishly we speak!—when we remind Him, it is because *He has reminded us.*

If we are of Christ, the truth is not only that which forms our creed, but that which moulds our character.

There is not a single point in which we come in contact with God but we find rest in God.

I am under the eye of *Him who loves me.*

I must be content to be thought morose and austere, because my Gospel does not allow me to *compromise*.

It is not enough for my soul that a man preaches the Gospel—there must be that in him which suits him to me, and there *must be* the unction of the Holy Ghost resting upon his preaching.

Ever keep in view the *end* of the means; communication from God, communion with God, approach unto God, unction from God the Holy Ghost. Never rest satisfied without it: if you do, you *have the box* of ointment, but the *lid is closed*—it is not *poured forth*.

What numbers are there that turn like the door upon its hinges, but *never turn away from themselves!*

The Lord Jesus Christ does not so much make us righteous in Him, as he presents *Himself, and us in Him*, righteous before God.

Oh what sad *finding*—when man finds sorrow and heaviness, but finds *not God* in his heaviness!

Time is not to be measured by man's arithmetic. He lives, who lives to God, walks with God! *One day may be worth years.*

What an ungospel position, our knees bent, and our hands hanging down!

One in Christ, one with Christ,
one with Christ in God.

The grace that is in the believer
is an incorruptible seed: but the
grace that is in him cannot keep
him.

Whether He speak to me in re-
buke, or in the sunshine of God's
love, there is equal love.

That tenderness of conscience
which makes a man hate sin *because*
God loves him, that takes its motives
from God's *pardon*.

"Justice and judgment are the
habitation of His throne," seems to
convey this idea to my mind—Take
away this throne, and Deity sinks.

Oh to learn that holy wisdom !
just in the station in which God
has placed us, to lay ourselves out
for God.

As the Head hath travelled the
flinty path, so must his suffering
members do the same. It were
not meet that He should find the
world a wilderness, and they only a
garden of flowers.

The *gentlest* display of God's
love was before our love to him.

Rooting in the wormwood, what
shall the fruit be ? GALL !

Pray that your light may be the
light which represents *things as
they are*.

Oh let there be no offence in any dark providence ! *Trust Him, he shed his blood*,—behold his hands and his feet ! The God of providence is the God of grace, and *He* who laid down his life is He "*by whom all things consist.*"

A worldly man has no power to discern the glory of the church, any more than he has to discern the glory of her Head.

May we approach Thee with the confidence of those who know Thee, and the diffidence of those who know themselves !

Faith is the mental hand which receives the bread of life.

The Gospel is worthy of God, though man accounts it not worthy of himself.

So simple is faith in some of its actings, that we are led to exclaim, How easy ! Nothing more easy, when the Holy Ghost puts forth his power in the soul ; but in himself no more power has the natural man to believe in the Lord Jesus Christ, than he has to fulfil the law.

I pray God, that if I have been a "Nathan" to any, you may at least remember that I am a "Nathan" who loves you for the Lord's sake.

All subjects have their place, but the cross has *its place everywhere.*

Every sermon you hear, (allow me the homely metaphor) every sermon you hear forms another skin upon the already insensible conscience, and brings deeper and deeper insensibility.

The tender plant of Christian love can only grow in the garden of Christian principle.

If all things under the law were sprinkled with blood, much more should all things under the Gospel be sprinkled with blood.

There is an indescribable happiness in this truth, that if Satan is watching us, *Christ is watching Satan.*

The place and posture in which a child of God should be found, sitting beneath the cross of Christ, finding every circumstance a reason for going to Jesus.

A purified heart comes through a pacified conscience.

There is no point in assurance but there are heights above it.

Ignorance of God is not a mere *mistake*, but a *wrong state of heart*.

Is it not wisdom, to learn how one that is all weakness may encounter strength that can annihilate him, and *yet overcome?*

Faith is a Christ-honouring grace.

You hate sin, just so far as you love Christ.

Some of the worst weeds grow by the side of the best flowers.

Crosses! these things seem little, but they are great. They are the small fibres, the minute threads that make up the mighty all of Providential Wisdom.

I would wish you to have that religion which makes conscience of a word, a look, a *tone of voice*!

I believe that the precept, "Rejoice in the Lord always," is a holy precept, one of the most holy.

*One sin, and out of Christ—
Lost!*

The spiritual life of the spiritual seed of the living God, is as secure as the life of Christ.

As the lower streets of heaven are upon earth, so the upper streets of hell are upon earth too: and each at the commencement shows what its end will be.

Faith honours God, and God honours faith. Faith crowns Jesus, and Jesus will crown that soul to whom he has given precious faith.

Poor sinner! I tell thee that if the Lord shall lay his hand upon thee, thou shalt go home and tremble at the shaking leaf. (Lev. xxvi. 36.)

As it requires great grace to reprove another, so it requires great wisdom to know whether the *Lord* would have us to reprove, and *how* *He* would have us do it, and *when* *He* would have it done.

I believe many mystify their faith, and because it is simple they overlook it.

Who can want more than *all fulness* can supply?

Everything with Him is infinite.
Is it tenderness? INFINITE!

Coming out of our prayers, coming out of our duties, coming out of our humiliations, *not neglecting them*: and, *resting in God*.

Everything here below has the seeds of its own death in it; and I believe fully, that, if God gave us any one earthly good, and gave it to us for eternity, it would breed *its own worm*, and we should tire of it.

Those who come to Jesus are they who were given to Jesus. Oh! forget not to trace up the stream to the Fountain-head.

Oh! beloved, *I* like to see not only the *great* mercies, but the *tender* mercies of the Lord.

A deeply-humbled spirit is the best preparative for an unreserved surrender of the soul to God.

Is there anything higher than the promise? Yes, *the love that dictated the promise!*

If I were to preach like Paul until midnight, I could not tell you fully *the conviction of my soul*, that, following the Lord afar off is a great preparation to awful falls and departures from Him. *No man falls suddenly.*

When a man is walking with God, resting in Jesus, going homewards; is it not the happiest of positions?

If a man felt the power of the law in his soul, he could rest in outward things no more.

Obedience leads to hearkening,
and hearkening leads to obedience.

A door always open—not turning
upon the hinge of our apprehen-
sion, but turning upon the hinge of
His unchangeable love.

If the law be not a rule for the
believer, then is the conduct of our
Lord no example to his people, for
that was *his* only rule. The
sanctity of his heart was the
sanctity of the law; the sanctity
of his conduct was *obedience to the
law*.

The saints of God are never
spoken of in any other way than
as the *children* of God.

Oh that you were brought by the power of the Spirit to see that you can never honour the law of God so much, as by putting it into the hand of Jesus; and then, taking it *as one justified*;—taking it from the loving hand of the Law-fulfiller to be your guide through this desert world!

If man prefers the things of earth to God, where is the injustice of his losing God? He prefers time to eternity: *he has what he prefers.*

The Lord give you and me, through life, to be well pleased with that righteousness with which *He is well pleased.*

Oh! let not the ingratitude you meet with chill your love: *He hath not met with such abundant gratitude from you!*

That which costs thee nothing *is nothing*. God esteems it not, *He counts it nothing*.

Oh remember, that if outward sins brutalize, there *are* sins that *Satanize!*

Would you like to give your brother a look of unkindness, a word of unkindness, and *meet him the next moment in heaven?*

It "does not behave itself unseemly," *because* "it seeketh not its own."

The unregenerate man is *one vanity*. Look at his aims, his pursuits, and weigh them in the balance of God's Word, you will see that, whatever his pursuits, *his aim is vanity*. If he is a grave man, he is fond of *grave* trifles; if a gay man, he is fond of *gay* trifles; but, *they are trifles still*.

Many are "alienated from God through ignorance." Yes, but an ignorance that has its seat in the hardness of the heart.

You may say, "Forgive, forgive," and not advance one step. But, let one drop of God's forgiving love fall upon the soul, and the spirit melts.

I hesitate not to say that a man may have such views of sin, as *only increase sin*. Do you ask me to explain myself? A man may so see sin as to lead him *to distrust God and doubt His promises*.

Don't ride a parable to death ; it will not bear it.

No one parable in the Bible goes upon all-fours : there is always one leg that does not touch the ground, and for this reason, natural things never can fully set forth spiritual things.

A true sense of God's forgiveness in the soul is the true teacher of all practical conformity to his will.

I know of no state in this world more awful than that which trifles with conviction.

We know not what an hour may bring forth—we would rejoice that we do not ; and rejoice that *God is our God for every hour.*

How often we *wrong Him*, by believing that we have wrung out the blessing by our importunity—when it is *from the fulness of His heart* that he gives it to us !

He was as incapable of sin as the victim was of moral pollution : yet was *He truly the sin-bearer*. Sin was as truly imputed as if committed—else *had He not died.*

Of all the prayers which sweep blessings into the bosom of a child of God, is the prayer of faith. *Thou hast said*, "Be it unto me according to thy word."

A man loves the holy, precious, blessed precepts of the Gospel, just in proportion as he loves a righteousness *without a work*.

The believer not only must not, dare not, worship before he washes, but he *cannot*.

Our religion, let men say what they will, takes a tint and a colour from our natural characters.

The *promise* is the boundary of our desires.

They are beggars—and yet too proud to beg; they live by robbery. They rob their bodies of the due influence of their souls upon them; they rob their souls, by denying them that knowledge of God which can alone satisfy them. They rob God of his claims, of his glory; they rob him of his holiness, of his justice; and *would* rob him of *His being if they could*; yet, they are too proud to beg His mercy, too self-sufficient to hang upon His strength.

Remember, that broken spirit will not bring thee into bondage so long as thou hast thy hand upon the head of the Sin-offering.

Oh! it is a great presentation when we present our wills to God.

When we go into the region of reason, with the great reasoner, *the father of lies*, we meet him on his own platform;—no wonder he overcomes us. But when we meet him in the simplicity of faith, "I believe it, *because God says it*," His fiery darts are quenched in a moment.

"I hope God will give it me; I trust He will." *Knock, seek, ask.* Give him no rest; that is the divinity of our Gospel: the other is the divinity of the sluggard. Did you ever know one holding such a creed healthy? *Never.*

What will weaken faith? *What*
WILL NOT weaken it; *that God for-*
bids?

You may say, By-and-bye — but
will Satan say, *By-and-bye, when*
your soul is summoned?

The moment you *rest* in any
means of grace, it immediately
ceases to be *a means of grace*.

What are all the doctrines of the
Gospel but an unfolding of God?

We love His ways, because *we*
love Himself.

The kingdom of Christ has
nothing to do with this world, but
to do it good.

His poor body the worldling wears out, in the service of an empty, dying world; as for his soul, *he throws that away.*

What are the means of grace instituted for? they are but the flag hoisted of *dependence* upon Christ.

Oh! the omnipotence of a conscious sense of weakness!

The acceptance of oneself and one's poor services! *person first*—and services afterwards.

Satan has tried his utmost—but, my brother, *God* has not put forth *his utmost*, and yet this spark cannot be extinguished.

"Even so, Father"—what a quieter! Is there a trouble this cannot meet?

He remembers that we are but dust, *yet* deals with us as if we were gold and silver.

What heart have you to speak to others, unless you speak often to God?

We do not wish to get rid of the law by disregarding it—*but we are glad to see it in the hand of Jesus.*

Death is a covenant gift to the children of God. The last day of their life *is their best day.*

Awful thought! just as you die, you will remain to all eternity.

Beware of worldly religion—it is the worst exhibition of worldliness.

May we never sink so low as to come before Thee with unholy familiarity! May ours be the reverence of *pardoned children*!

Our wants are peculiarly individual, — *entirely, completely our own.*

Whenever the hour of trial comes, parley not with trial; but take it at once to Christ. Remember, whatever your trials are, the merciful High Priest is the gift of a covenant God and Father's love *for those very trials.*

The Gospel opens the door of hope to the hopeless.

It is quite evident that a man can hold a principle and not be governed by that principle.

God's forgiveness lays us lower than any other motive which can spring up in the heart of man.

God will have us pleased when he is pleased; and as it has pleased Him that in his Son all fulness should dwell, therefore will He make us to be well pleased with it too.

It is no light thing, to know no king for conscience, but King Jesus.

Perhaps truth may be undermined—at least, man may attempt to undermine it—for as to *undermining truth!* one might as well try to undermine the throne of God himself.

If this work was His meat, it ought to be our meat, for all real service strengthens, and all that strengthens refreshes. Who can say what there is of strength in taking up one cross ; in one act of self-denial for the Lord's sake ?

Wait for, and wait on ; but give God no rest until he strengthen thy hand and put into it the sword of the "mighty God of Jacob."

Go and ask a candle from Heaven, and take it into the inner room.

How does *God the Holy Ghost* teach? *He* deals with man as man; and though guilty, as *reasonable* man, as *accountable* man; *He* appeals to his conscience, to his hopes, to his fears, to his understanding; *He* uses all means, and the *most reasonable* means, for the attainment of this most blessed end.

The Spirit of God is as much in the valley of humiliation, as when we are on the top of Pisgah. There is as much life required to go on in that low valley, as to rejoice in hope.

There is a sense in which you and I ought to be ashamed that we know so much ; since *we know so much more than we live upon.*

Sin takes up the vilest creature, and says, "*I prefer this to Thee.*" *Who can forgive this, but God?*

If there is one truth more precious than another, it is this—The unpurchased and the unpurchaseable love of God.

The Spirit humbles us, that we may go to *Him who humbled himself.*

I believe there shall be found an infinite *wherefore* in what God does, and in what he does not.

The Son of God is life's fountain.

There can be no sin-offering where there is no imputation of sin. Had not sin been charged upon the Victim, it would have been an act of wanton cruelty to put it to death; there would have been no reason for it. True justice can no more punish one who is legally innocent, than it can acquit one who is legally guilty.

The word of a man doth but develop what a man is—so the word of Christ doth but unfold Christ.—It is a development of the Incarnate Word, a development of God in our nature.

What is the meaning of every trouble we have? that we stay not at home, *but go to Jesus*: and, when you get there, *faint not*. Jesus sometimes tries us, as Joseph dealt roughly with his brethren, whilst his heart was full of tenderness, yearning over them. Faint not—if against hope you are led to a simple act of faith, you shall, in *that act*, have greater blessing than could have been in the warmest welcome.

Every soul is without excuse, that is without God; this is the lowest gulph in earth, and the depths of that gulph will be found in hell.

It is no light thing to live upon the promises of God.

It is no light thing to be satisfied with that plea which satisfies God.

There is no truth lays man so utterly low, as the truth of God's electing love.

Truth always runs near to error, and error always likes to mimic truth.

May we approach Thee with the *humility of confidence*, as well as the *humility of deep repentance* !

No view of sin so bitter as that which comes from sin forgiven.

That which humbles is always for our good.

Did we realise what the humbling of the Son of God was, we should find it such a death-blow to our pride as nothing else could give.

The life was not wrung out of Christ: he laid it down of himself.

He that has Christ, hath all things; and he that has not Christ, hath nothing worth having.

He that hath Christ, hath earth for his inn, but his *provisions* are from heaven.

Real assurance of one's own safety is that which leads one to strive, and earnestly pray, for the salvation of those around us.

Remember, Christ received you *in your poverty*, and Christ is the same now.

*Because thou art a faithful God,
I am saved !*

Adoption is the closest relation in which a creature can stand to God.

Man has no right to pass a harsh and condemning sentence upon his brother. He has no authority, no credentials ; and, if he had, he has no *capacity* : for, one of the main witnesses, *he* has no power of examining. The *heart* of man *he* cannot reach.

God ! incarnate for *my soul* !

Oh! what is there not in this Gospel! how many tears doth it dry up every day!

I find, that pure and undefiled religion is, not to *subscribe* to the widow and the fatherless, but, to *visit* them in their affliction. 'Tis well to subscribe, to enable others to visit, but, it is better to visit them *ourselves*.

The world has its "*ages*" (Eph. ii. 2, *course*). That which suited it at one time, suits it not at another; but the world is intrinsically the *same ungodly* world as ever it was. Its "*course*" is sin, and whoever walks after its "*course*" walks in sin.

The work of Jesus will be just as valuable as his person is: *if he is a creature, his work is that of a creature.*

One knows how often the pulpit is the place of *unutterable humiliation* before God: and yet it is an unspeakable mercy to stand between the living and the dying, and say, "Behold the Lamb of God."

There is not a greater proof of the Spirit's love, than his not *allowing* us to be happy when we are walking unevenly.

Blessed be God! not "*candidates*" only, but "*expectants*" of a glorious immortality: there is *uncertainty* with a candidate.

If things are prosperous, that can lead to slumber; if things are adverse, it can lead to repining, and *that is sure to lead to slumber.*

What! am I *cool* to my brother? Do I *look distantly* towards him? I *express* love towards him—I *show* but little. It is a sort of *forbearance*. How that word “TOLERATION” is used amongst us! How we *tolerate* one another! Pædobaptists *tolerate* Baptists, and Baptists *tolerate* Pædobaptists; Dissenters *tolerate* Churchmen, and Churchmen *tolerate* Dissenters. Oh, hateful word! *Tolerate* one for whom *Jesus* died! *Tolerate* one whom he bears upon his heart!

Tolerate a "temple of the living God!"

Tolerate an heir of God, an expectant of glory! Tolerate him! Oh! my dear hearers, there ought to be that in the word which would make us feel ashamed before God.

A holy God can no more evince his mercy at the expense of his justice, than he can deny his own being. For if God gives a law, and annexes not penalty to the breach of that law; if he punishes not the transgressor, but passes by the breach; if he condemns not the transgressor, *he condemns himself*, and virtually *declares his law unjust*.

There is more of God in forgiveness than in anything else.

I have known these churches for twenty-six years, and I have seen the evils of a too easy admission. (I speak not of that church with which I stand immediately connected, or I might pain the minds of some present.) I have seen the evils of too lax a discipline. I have heard in some of a "Diotrephes" who loved to have the pre-eminence. But, in these six-and-twenty years, I *have never* met with a church who would admit *such a figment as baptismal regeneration!* turning round to the altar! lighting candles! Not one such a church have I seen in six-and-twenty years!

I am not contending for a beggarly spirit, but a *begging* spirit. There is nothing in the Gospel to encourage a beggarly spirit. The believer is a king and a priest! a child of God! an heir of heaven! He *has* all things! but, still a beggar, begging and fighting to the last.

God wills all he does, but salvation is according to the *good pleasure* of his will.

Happy is the man who is content to traverse this ocean to the haven of rest, without going into the wretched diving-bells of his own fancies. There *are* depths, but *depths are for God.* (Eph. i. 5.)

Justice is the activity of God's holiness.

Do the sighs that escape from a burdened heart miss their way?
"*I heard Ephraim.*"

I know no means of grace more truly a means of grace than holy walking.

God will have two things accomplished. He will have the crown put upon the head of Jesus; and he will have the crown put upon the glory of his free grace.

God is not only the source of good—I would not thus speak of him; but, *the Good*, and, *therefore*, the source of good.

Your weaknesses are for Christ's strength, and his strength for your weaknesses.

That repentance which does not merely shed tears for sin, but *for-sakes sin—wondrous difference!!*

"Whosoever will, let him take of the water of life freely." Is there anything hopeless in that?

I am sure true repentance never did exist without some knowledge of Christ.

Many a child of God has been drawn into a vortex, not knowing that the *first* circle had a tendency to draw him to the innermost point.

The seed must be sown in time,
that would germinate in eternity.

When once a man leaves *his Bible* for the fantasies of man, we know not into what follies he may be led.

The sinner mingles the cup with *his own* hand, and though everything forbids it, he drinks it up; that cup of poison, which will rankle in his heart's blood to all eternity.

I do not know how that can be called faith, which falls short of *trusting the soul* in the hands of Christ.

“God in Christ.” “Why do you add, ‘in Christ?’” *I would never think of God out of Christ.*

If heaven *begins* not *here*, there shall be no heaven to us hereafter.

Who can say how dense the crowd is through which we are passing! Satan is strong, the world is powerful, sin is strong, *but God the Spirit is OMNIPOTENT!* Our hearts are deceitful, conscience accuses, and Satan never wants arguments to back the accusation: but, *the blessed witness of the Spirit!*

External things are but the index of an inner work; they do but tell us of the *internal movements*.

If salvation were not of grace, it would be a self-procuring, self-sustaining, self-seeking, self-glorying salvation.

Faith is the great revealing, receiving, realising, purifying grace.

Though *everything* seems to say, "nay," *thy promise* saith "yea," and *I believe it*.

Oh! thank God, that he declares that salvation is through faith, but does *not* declare *that faith to be our salvation*.

"Thus saith the Lord," is *our reason*.

There is that in sin that breeds hell.

They shall glory in His grace, whose grace is His glory! God's glory is his *grace*, in *this* respect more glorious than every other attribute, *because in it every* perfection is glorified.

A man can never look to God as his inheritance who does not possess that state of mind which can alone enable him to enjoy that inheritance.

Christ did that, which no one but Himself could do; for *Deity* could not *suffer*, and *humanity* could not *merit*.

Never shall one spark of holiness set in the shades of darkness!

The weakest exercise of faith hath salvation attached to it; and the dimmest eye that ever beheld the Lord Jesus, shall assuredly have eternal life.

The very substance of the Gospel is to be found in the stability of Him whose Gospel it is.

Nothing under heaven is so hardening, as to sit under the means of grace, and trifle with your souls.

Mercy's stream is a *continuous* stream: he that sips of it, has the whole of it.

The children of God ought to pray for that wisdom which commends them to the world around.

The close walk, the *home* walk, the unshowy walk, the walk that tells, is everything *with God*.

Amazing, that any man of sense can think that *God* can be put off with the outward form of worship !

They who have received all their being from God, do but discharge their debt, in giving him all that being.

You must rise above servant principles, if you would come at filial obedience. *Legal causes* will never produce *Gospel fruits*.

Our selfishness, littleness, narrowness, pride, make watchfulness necessary.

Whatever your trial, you have Jesus *in* it, and Jesus *for* it.

You little know, and I little know, how ready God is to answer the prayer of those he loves.

There is a prayer which expects little, *and it has little*, but it *dis-honours God much*.

If thou art led to cast away thy despondencies and thy secret confidences. "Do you name them both together?" *they go together*.

That passive faith, which *waits for* God, and expects but little, is *not the faith which glorifies God*, but that faith which, *resting* in the promises, *pleads for their fulfilment*.

There is something solemn in the thought, *that the Lord alone takes us into His hand, to deal with us.*

Though the trial be bitter, a Father's eye, a Father's hand, a Father's heart, ought to make all sweet. The eye, the hand, the heart of Him *who gave his Son.*

That infinite stoop! which sinks all creature humiliation to nothing, and renders it *impossible* for a *creature* to humble himself.

The *sovereignty* of God was the *joy* of the Redeemer's soul, and is the *consolation* of the Redeemer's people.

Faith is the greatest act of homage.

Jesus was eminently a Man of sorrows; this belonged to Him as Surety of the covenant. Sin being imputed to him, sorrow *must* follow; for, *where sin is, sorrow is*.

'Tis no small mercy for a man to know himself. He knows not Christ, who knows not the plague of his own heart.

The precepts will never give me motives; but the *doctrines*, laid upon my heart by the power of God the Holy Spirit, *will* give me motives to obey God, and to hate sin.

The Gospel of Jesus has no condemnation in it. Wherever it is preached, the *law* puts forth a higher condemnation to those who reject this highest development of God's love, but the *Gospel holds out the olive branch of peace.*

God rises immeasurably, not only above our forgiveness, but above all *our conceptions* of his forgiveness!

A man cannot know the Gospel in truth, but it bringeth forth fruit *from the day* that he received it.

There is not an object that the natural man hath, that is worthy of him, though he be a fallen creature.

The Gospel is holy, because *Jesus* is holy, and the God of the grace of the Gospel is holy.

'Tis as we are living under an uncertainty of our interest in Christ, that we are weakened. It disjoins us, unfits us for exertion, takes off our chariot wheels, making us go heavily.

A man who is fond of self-judgment, who builds his hopes of heaven on a hell deserved, will not be very fond of bringing others to the bar of judgment.

The more we look at Jesus, the more we see God the Father's love.

Faith is the eye of the soul.

When God the Holy Ghost giveth a man power to look to Jesus, there is in that look a sort of minor omnipotence. *Nothing can stand before it.*

A saint is one who is sanctified by God the Father, set apart for his own glory from all eternity. He is one who is sanctified in Christ Jesus, presented without a spot, in his atoning blood and perfect righteousness, before a holy God. He is one who is sanctified by God the Eternal Spirit; one whom God has taught the plague of his own heart, who loves God, *because* He first loved him; one who has been led to the cross of

his dear Son, by the faith that purifieth, the faith that worketh by love ; one who hates sin, rests in Jesus, knows what holiness is. *Those who know Him, not only know it, but love it.*

Ye *may* be followers of Jesus in his sufferings ; but ye shall never follow him to *Gethsemane, nor to Calvary !*

Many will speak against the infallibility of the *Pope*, when there is all the time another Pope *in their own hearts*. The Lord keep us from placing those fancied plumes on our own heads with *our own hands*, and *then*, putting our brother at our feet !

God will have all flesh to stoop,
that his name may be glorified.

There must be something in sin
of a fearful nature, when the *God
of Love* is the *Dreadful God* in
avenging it.

Of all the terrors that will make
hell terrible, the greatest will be
this,—it is the awful judgment of
Him who spared not his own Son.

The more spiritual our exercises
are, the greater temptation we are
under to tire in them.

There is *One* who *ever* liveth,
loveth, pleadeth, prevaiileth.

Oh the liberty that stands con-
nected with a subdued will !

Perhaps some broken cisterns remind some of God's children of their folly, of the time they took in hewing them, the expectations they formed from them; and now, they are drinking bitter draughts from them. Here is the balm—"Ye are Christ's"—here is the cordial.—"Yes," say some, "to send men to sleep:"—*we say, to stimulate, to quicken, to lay low.*

The child of God can put his hand upon every promise in the covenant of grace, and say, "This is mine, because Christ is mine."

The great means by which the Holy Ghost works is, opening out Jesus—revealing the crucified One.

Paul had not the thing he asked for. No, he had *better*. The Lord *never* gives *less* than He is asked for—*always more*.

There are some things that are only true because God says it. But if God had never said a word about holiness, *this* would have been true: "Without holiness no man shall see the Lord." For, "*How can two walk together, unless they are agreed?*" This is the religion of *common sense*!

How needful for you and me not to place our dependence upon the work within; but upon God the Holy Ghost, who maintains and strengthens the work within!

THE END OF THE WORLD

thru your trial, and Jesus for

little know, and how ready God is to answer of those he love

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God's tender, gracious
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Those sins within sins ! Talk not of the *outward* act, that is the *least* thing in sin.

The chosen of God—not *because* they were called—but, chosen, *then* called.

We little know how much we are indebted to the Eternal Spirit when he wrings from our heart the expression of our pressing want.

Idolatry has its origin in the depravity of the human heart : men love sin and do not want to be reproved for it ; therefore, they form for themselves *a god that will not reprove* them. They want to sin with impunity, and do not like a holy God.

With Him there is nothing impossible, except to be *untrue, unfaithful, or unkind.*

Thou knowest the bitter of that drop which can make every other drop bitter.

We acknowledge that God's will controls the manifestations of his mercy—his Word declares it: "I will have mercy on whom I will have mercy." But, *his will has no control over his readiness to pardon.*

It is one of God's tender, gracious dispensations, that when we grieve the Spirit he makes us to feel it.

The Gospel knows no more of two altars, than of two Christs.

Oh, this pardoning God ! that subdues the sins that He pardons ; and never so effectually, as by the application of pardoning blood.

Who could heave up the mountain of sin that was upon the Church—who could take it off—but *the Almighty God ?*

You might as well take consuming fire into your bosom, and expect not to be destroyed by it, as to approach God *out of Christ*.

It is a *Father's* chiding. They have nothing to do with a *court of justice*—they are *out of it* ; the door shut, and eternally closed, by the blood of Immanuel.

Rest assured of this, we shall never walk *before* the Lord, until we walk *in* the Lord.

His dear Son! Yes, and *his dear children too*. "Thou hast loved them *as* thou hast loved Me."

How much there may be of evil, and no one know it but the Great Searcher of hearts!

I know that to be wrong, and yet I make excuses for it; I know that to be right, and yet I live in the neglect of it!

The simplicity of the Gospel is its glory. If there be but one *hewn* stone, if there be but a tool lifted up upon it, *it is polluted*.

He always chides ! *He* always encourages, always loves, but does not always chide.

Remember, it is thy Father who chastens thee : never forget it. Be humbled in the dust for the cause, but, "Blessed is the man whom thou chastenest."

It is thy Father that speaks, and all *He* says is, "COME NEAR."

The knowledge of Christ is *first* by revelation ; but *He* is endeared to me by experience, and this is maintained in the region of perpetual need.

I believe that *all* that are really brought to Christ, are *training up for glory*.

God chides, because he wants the affections of his child. Why does God chide? Because He loves not? *He chides because He loves!* Because He has ceased to be gracious? He can as soon deny himself! "*Not for his pleasure, but for our profit; that we may be partakers of his holiness.*"

When Christ sinks, *everything* sinks in religion.

In every instance in which the Lord Jesus regenerates a soul, He gives proof of his victory over death. He delivers them from a death in sin, and communicates that grace which is the commencement of eternal life.

Be assured of this, there is a weakness which betrays Christ—there is a false liberality which sacrifices principle.

I envy not the untempted ones, though I dare not pray for temptation.

The *first* communication of Divine grace is always in sovereignty: in every after step it is given in accordance with his own word; *always*.

'Tis the man of prayer that receives large communications from God.

Your strength shall be sometimes, just to *stand still*.

The more we are led to live upon His righteousness, the more shall we receive out of His fulness.

Put all you have beside your dying bed ; put all upon your coffin, and then *weigh it !*

Blessed God ! thou hast often taught us lessons in the shade, which we should never have learned in the sunshine.

A man must be separated from his own righteousness, before he can work out one righteous act before God.

Concerning fallen angels, God has veiled himself in darkness, and *we are to seal our lips in silence.*

If there was anything defective in the evidences of Christianity, it would be found out, *not* by the thoughtless sceptic, but by the anxious inquirer, *who stakes his whole soul upon God's word.*

The Lord told the apostle Paul, not thy grace, but *My grace is sufficient for thee.*

Praise will be the very element of heaven's glory.

Mercy is the spring of God's long-suffering; forgiveness is the activity of this mercy; and long-suffering is its quiet flow.

The Christian's love is sincere, upright, and supreme.

This subject is deeply abasing, and deeply encouraging too—abase-ment and encouragement are *not so far apart as some think*.

That *seared* conscience which buries its one talent in the earth!

No sooner had *man* fallen than started forth the grand promise—that promise of promise, that promise which contains all other promises; and this, before *one* cry for mercy was uttered—before *one* tear of real penitence fell. It burst forth from the long-suffering of God.

No servant of God is a gratuitous one. “*In* keeping his commandments there is great reward.”

Oh, beloved! did we know sin thoroughly, perfectly, entirely—could we trifle with it? And that we *have* trifled with it, let the past year bear testimony.

We may often be chastened with one sin, and allowed to be so, because the *spring* of that sin is not more mourned over.

What an excellent nature that must be, which gives *efficacy to the grace of God!* If grace is given to all, how good must that nature be which accepts God's grace!

By that which is evident, God can often chasten his child, *because* he mourns not over that which is secret.

God withdraws his restraints, and *then* his mercies harden; just as the rays of the sun harden the clods of the valley, whilst they sweeten the fruits.

Some of our worst falls are not those which the world sees.

Do it because others do it! *con-temptible existence!*

Half our dangers are unsuspected—and we are troubled and cast down with *imaginary* ones.

This nation, the proudest of the proud—is but as the small dust of the balance.

No small thing to be no wiser than God!

Strong faith rises above dark providences—rests upon absolute promises. The deeper the abyss, the higher the ark rose.

Self-effort is only another name for *self-delusion*. That *giant*, the old man, is not to be bound by a thread of silk.

As it was by “believing *a lie*,” that the old nature, the sinful nature, was communicated to man ; so it is by “the belief of *the truth*,” that the new nature, the new creature, the life of God, is brought into the soul.

When the principle of the new life finds its own level, it will rest, and *never till then*.

A man's thoughts prove what he is.

You lie the nearest to the river of life when you *bend* to it; you cannot drink but *as you stoop*.

You may say, "You should have begun with a promise." I know of no promise that does not stand *upon a doctrine*.

I do not like the term "besieging"—it seems as if we were surrounding an enemy. Figures sometimes give us wrong ideas. We never go to God, when in our right mind, but as to a *Father*, who seems to hold the blessing—as if to lead us to importunate seeking.

Not only may we please God, but there is such a thing as pleasing Him more and more. (1 Thes. iv. 1.)

A sinner is one who prefers himself to God!

Pardoned irreversibly, justified completely!

In order to keep his Zion secure, he lays the foundation on his *own Son*.

The sovereignty of God can never stand in opposition to the promises of God—else, the promises cannot be trusted.

Christ has purchased us, and all our thoughts.

Oh how blessed is that wisdom that keeps *back nothing from God*, and dictates to Him in nothing!

Precious as prayer is, be assured that your prayers do not move the heart of Jesus to sympathize with you. He will have your prayers, but his heart *is already towards you*. The Head needeth no argument to persuade it to sympathize with its members.

Pride is a weed that can thrive even in that soil which is the most under the divine culture.

I believe that our disregard of God in little troubles, springs entirely from low views of Christ.

A *peaceful* conscience is always attended with a *tender* conscience.

Do you ask, What are the symptoms of soul prosperity? A conscience sprinkled with the blood of Christ, a tender conscience, love in the heart, and a subdued will.

Faith is a communicating grace. It can give courage to a coward, can tame a lion, can draw a man from his strongest attachments, can lead him to see sin where he had no conception of its existence. As faith deals with the blood of Christ, it quickens spiritual vision, and shows a man the mote where he could not discover the beam.

What God does, He *does as God*.

The true spirit of adoption loves
the precepts of a loving Father.

The *brother*, the *friend*, the *God*,
is the blessed Director of the wheels
of providence!

An unregenerate man knows more
of God than he loves.

It is one thing to go to God in
our happy frames, but it is another
to go in simple faith to Jesus,
“counting Him faithful who hath
promised.”

Who so fit to preserve them from
falling, as He who knows them
altogether, and knows all things?

“The High and the Lofty One”
—*my Brother!*

Graciously assure each one of thine, of the costliness of each hour of trial ; seeing that it comes from thy heart, is decreed by thy wisdom ; seeing that thou hast provided Jesus *for* it, and that it will work out for them an eternal weight of glory.

Is self thy centre? It is the centre of that vast circumference where *lost souls meet*.

Do we wonder that we know so little of God? *What stupidity* there is in our wonder! Does an insect know what an elephant is? Does a beast understand what there is in man? and yet—they are *all creatures together* !

If a man lives upon excitements, you may be sure that he will soon live upon depressions.

Providential blessings! *bounties*, let me say;—*nothing* is a *blessing*, until we are in Christ.

“Cast *thyself* down.” *Satan* could not cast him down—*his temptation*, but *our act*.

Study this world's bitters, to feast upon this supper; go from this world's poverty to Jesus' fulness; from its selfishness, to Jesus caring for *me* as if there were none else.

A healthy state of the affections can never go with an uneasy conscience.

He *loves them too well* to leave their nest long without a thorn in it.

If you could see how often the keel has grazed the Rock—*almost!* Whose arm turned the vessel? brought it once more into the open ocean?

There is nothing so mean but I may *sin* in it; *therefore*, there is nothing too mean for me *to pray about*.

The court of God's law is closed to the believer *for ever!*

The submission of the understanding is quite as great humility as the submission of the will.

What is carelessness, but *rebellion* !

They devour the truth whole, but *digest* none ; they *tasted* the good word, found it *holy*, and *rejected* it ! (Heb. vi. 5.)

As our souls are finely tuned by the Spirit of God, they shall be as sensitive to the *slightest* change of weather, as the finest instrument.

The crucified One dwells “*without* the camp” still. (Heb. xiii. 13.)

God's rebukes are but the whispers of his love.

He *cannot* cast out the vilest, *for* He did not cast *me* out !

What a *disgrace* to the child of God, to forget that the everlasting arms are under him! The arms that *gave Jesus, must* be sufficient.

They that turn the covenant of grace into a lottery are *little conscious* of the sin of the principle they hold.

“Work out your own salvation,” *seek out all* its blessings, go into the length and the breadth of it—*it is yours, make use of it!*

Grace is better than ability, and love of souls is better than talents.

Never are you and I in a more spiritual state, than when most sensitive of our mercies.

How can such a wretch as I am have any interest in Jesus? *He is for wretches.*

I know not how He may narrow in my narrow path; it may become narrower and narrower, until He takes me to himself: but remember, *He is my Father!*

When the Spirit of God giveth us faith to *believe a promise*, we are just on the verge of receiving it.

We find that the most simple Christians are the most deeply taught.

The Gospel, like the sun, casts its light upon every thing in its turn.

There are few things my soul more hates than the idea of *purchased* love. The sweetest views that *I* have of the atonement, is when Jesus lifts up the veil and shows *the heart of the Father*.

What a depth, that Omnipotence should unite itself with a weak babe; that Omniscience should *grow* in wisdom.

The Gospel is a system of hope from beginning to end. The Gospel knows nothing of *despair*—it is hope to the hopeless!—but, *self-distrust* is one of the holiest principles that can influence the mind of man.

Among the heathen it was always considered an unlucky omen if the victim struggled. My brother, my sister, if *our* Victim had but struggled, we had been lost!—but, He *gave himself a willing* sacrifice.

It is no small mercy to be sensible that we want quickening.

We can do without saints, we cannot do without God.

The closer the imitation, the greater you will find the *dis-similitude*, and find your need of falling back upon the righteousness.

That man who does not long for sanctity, has not the root of the matter in him.

In order to obey the precept we must rise above it.

A little thing awry is much awry to the eye of love.

In all our bitters, may we remember the Branch that maketh bitter waters sweet!

Is my mouth opened by the influence of His Spirit? *His own faithfulness will fill it.*

There is nothing *arbitrary* in the court of heaven—a man *does but reap as he sows.*

How often we make our own burden! and *yet* Thou dost command us to cast the burdens we have ourselves made, on Thee!

The opposite of an error may not be a truth, but a greater error.

Christ is the last refuge to which the soul flies.

A man's life is not worthy the name of life until he lives to God.

There is not a care that weighs thee down, but it is more *His* care than thine; there is not a sorrow thou hast, but it is more *His* than thine.

"*Ye are Christ's.*" It binds up every wound, and, applied by the power of the Holy Ghost, it would make you sing the song of the Lord, though in a wilderness country. Is there a necessity this does not meet?

Deep providences are searchers:
they find us out.

The great business of existence
is to die daily.

They admire the precepts—yes!
and they go out and do them.

A rejected Christ is a certain hell.

Our deepest trials are really essential
to our greatest blessings.

A trifling spirit lives *next door*
to a *hardened* spirit.

Let us but tread ground we have
never trodden before, and we shall
soon see how little we know.

It is no small mercy when we can
mourn over defects, and yet rejoice
in our measure of grace.

God has linked together as indissoluble, the working of his people, and the blessing of his Spirit.

The strength of your inward conflict may more prove your strength than some of your high frames.

Oh! what glory, when *every* stone dug out of the quarry of nature, is the workmanship of Deity!

It is our blessedness that *perfect justice* is the salvation of the church of God.

The more one knows of divine truth, the more one sees *the common sense* of divine truth.

Dreaming of repentance, and holding fast their sins!

By whatsoever means the Spirit of God may work, it is in the *low place* that we discern the beauties of Christ.

Let me give one word of caution ;
take heed of not expecting enough.
You little know how much power God may give you over your besetting sin.

Nothing purifies the conscience but the blood of Christ, and every thing that denies it is high treason against the King of kings.

These are the two great elements of self-righteousness, ignorance of God, and pride of heart. (Rom. x. 13.)

'Tis He [the Holy Spirit] reveals
to a man that wondrous mystery—
himself.

It is unbelief in you and in me
that *wonders* at what *God does*—*He*
is the great God!

Whenever the storm comes, and
from whatever quarter it arises, it
always finds us with little wisdom,
less power, and much unbelief.

We glory in the certainty of the
decree—*our Lord gloried in it*: I
thank thee, O Father, &c. (Mat.
xi. 25.) Yet, there are those who
have this as their whole creed, *who*
know nothing of the tears he shed over
Jerusalem.

Pressed they are with difficulties, and the greatest of them hidden from all but God and themselves. Where their neck is pressed the most they tell not, they *could not tell it*.

It is no small mercy to find any sweetness in a Saviour's name.

"*I give*"—unmerited grace—free grace from first to last.

Among these ordinances, do not place a holy walk *last*. It is one of the most precious means of grace a child of God can enjoy—"Thou meetest him that rejoiceth and *worketh righteousness* ; those that remember thee in thy ways."

'Tis the true secret of victory to remember what you are—your standing—*a child accepted*. Does Satan assault? *He* has overcome Satan. Does in-dwelling sin rage? *He* can as effectually overcome *in* you, as he has overcome *for* you.

I would desire to have my heart broken with these words—"My son, my daughter, do this in remembrance of me. *I forget thee not; forget me not.*"

May this be our prayer, "that the eye of faith may be kept clear!"

How much there may be of real departure from God, when others see it not, *is a lesson which you and I are learning out.*

They hold on their way—*that is victory.*

And who is this man? *The God-man*, else we had certainly been lost to all eternity; for we might as easily build upon the sand, and expect stability, *and much more wisely*, than build our hopes of heaven on anything short of Deity.

Perhaps some of you have never come to the same conclusion about your characters as Asaph did—"So foolish was I," &c. If you have not, *it is not because you have not reason*, but because *you have not his spirituality*. If you knew as much of God as Asaph did, you would use the same expression.

Take any precept without the cross, and every right motive is taken away; take any promise, and if the cross is not beheld, the sweetness of it is passed away.

Let this truth be dear to us living and dying—nothing less than an incarnate God *can* save us, and nothing less than an incarnate God *has* saved us.

Who does not know (that is taught of God) what prayerless prayer means; what praiseless praise means; what a Bible *filleted in iron and brass means*? What it is to feel, that in things in which others commend us, we have need to take the lowest place before God!

The mercy in which God delights is the fruit of his own love. Mercy and grace both spring out of love.

The *uncaused* mercy that floweth out of his own loving heart. (Mic. vii. 18.)

The precepts of the Gospel do all stand upon the promises of God ; and the promises of the Gospel do all stand upon the doctrines of the Gospel.

A sense of hunger will often keep a man awake, when fulness would lull him to sleep.

The more we glory in the holy liberty of adoption, the more shall we rejoice in the holy liberty of obedience.

This *poor* world is no rest for the believer—the Lord has written *pollution* on it.

Though in thy love to us, *not severed*—yet in our love to thee how often severed, *Thou knowest*.

I suppose that most of us can say—"Where I was most sensitive, there was I touched."

Not a grace of the Spirit, but has a weed growing *under* it! Each grace is but a victory over its opposite.

Pulpits are pedestals where the pride of man can stand! and *pews* are places where it can conveniently *sit*.

Sin is the great hinderance of sympathy; *therefore*, Christ's sinlessness increases his fitness to sympathise.

If you had more of the spirit of prayer you would have more of the spirit of praise.

Above all be concerned to use *your* ONE talent *well*.

Be thankful for the least, and hope for the most.

Delay—to God's commands, is a sort of denial.

Oh for grace to cast every care, as it *arises*, on Him who bare all the sin, and who will now bear all the sorrow !

Assurance is a stream which flows from faith as its source.

Our misconceptions of each other are enough to mar and mildew much of our happiness here.

What I preach to you in this your hearing hour, I would desire you to grapple with; because it *may come* upon you with power in *your dying hour*.

Holiness is the star *out* of the world's horizon—it *cannot see* it!

Isaiah xl. 10, 11. If a Socinian can part with Christ here, *we cannot*. There must be a pulse of *humanity* in Him, to soothe *our sorrows*.

A God in our humanity overshadowing us! Ah! beloved, what a *shade*!

Oh wondrous effect of the atonement! that can make a man look forward to the judgment-seat, *knowing* that he never did one single thing so pure, so spotless, but, if it were tried in the balance of the sanctuary, he must be excluded *for that one thing*, and yet, he can look forward to the judgment-seat and believe that even *his* poor services shall go up with acceptance through the prevalence of the one finished work, whose fragrance fills all heaven with its glory!

Eternal life ! nothing less than this would satisfy your soul or mine.

It is a great thing not to make our own trials and our own sloughs of despond ; and it is a great thing, when we *have* made them, to go to Christ.

Our minds are but little thimble minds, and it is as well to have them filled with the best.

God gives us inward food, that we may show outward activity.

It is easy to *say*, " I know nothing," and yet to be angry with my brother when he differs from me.

Avoid all those who put you and secret prayer out of joint.

Lord, thou knowest how much there is of secret rebellion in *our restlessness* of mind.

If you read the providences of God aright, the greater your troubles the more you will see of the love of God. His *probe never goes deeper than the plague*.

When the vocabulary of our lives is rightly interpreted, we shall put by the side of our deepest trials—a mark—*our greatest mercies*.

Slight convictions lead to slight healings, and slight healings lead to slight surrenders.

If you ask what I mean by fervent prayer,—it is not knocking, *and going away*; but knocking in the name of Jesus, and knocking *until we obtain*. The man who wanted the bread did not go away until he had obtained it.

In obedience to a self-denying precept, may often be found the mystery of the joy of a child of God.

The peaceful bond of a peaceful Gospel, which when felt in the heart, is the truest bond, and the closest bond, on this side heaven.

He is the wisest man who knows the most of Christ.

Oh! I believe, that if some of those things that stand so vauntingly high, were tried by the precepts of a self-denying religion, they would *shrink*, and *shrink*, and *shrink*, until it would be found that there was little or none of the love of Christ in them.

The tie is strong and tender that binds the family of God together. 'Tis a tie of blood, of electing love, of effectual calling; it is a tie *that is to last for ever*.

Whatever it is that binds you too closely to the world, cut it off: it is not worth keeping; time is too short, and Christ too precious.

It is no small attainment in grace, to go to God in a low frame.

Every truth that *the Lord* teaches his people, he teaches them *experimentally*. That is how *He* guides them.

The spirit of the Gospel is a quiet, contented, unambitious spirit.

The doctrines! why begin with the doctrines? why not begin with the precepts? *It is a building without a foundation.*

Bear this in mind, beloved, the *many* have never yet been with God.

As God He could not *bear* the curse, for God can bear nothing ; as man he could not bear it, for *it had crushed him* ; but as *God-man* he bore it, and bore it away.

I believe, that you and I have never laid our heads in weariness upon our pillow, in the satisfaction with which Jesus took the cup out of his Father's hand and drank it.

I do not agree with those who think that there was no happiness enjoyed by our Lord whilst on earth. When the soul of man is *in one harmony*, it is *impossible* to exclude the element of happiness. In our Lord there was *not one discordant note, nothing that jarred*.

The cause is love undoubtedly ;
the discipline is love undoubtedly ;
but the love of a Father *sees a
reason in his child*, wherefore he
should afflict.

There is such a thing as making
an idol of our spiritual enjoyments,
and loving the fruit better than
the tree on which it grew.

“That bears them upon His
heart”—is not that enough? No
—“that bears them upon His
shoulders” also.

Not all the misery of sin can
ever show a man the evil of sin.

*I believe there are certain sins
that rock a man to slumber.*

“ Walks ” a continuous course—
a going on—a sort of fearlessness
—*at his leisure*—if he is afraid *he*
runs. (Eph. ii. 2.)

No motives like those from the
cross of Immanuel.

My dear hearers, see what schism
is. It is not the multiplication of
limbs, for each limb has its place,
and each has its name, and there is
a holy “ striving together for the
faith of the Gospel ; ” but, schism
is that which separates from a
brother ; judges a brother ; passes
sentence on a *brother ;* which puts
another member out of joint
because *I* take up a position which
so much brings out the flesh in

me ; and above all, *that* which takes the place of the whole body—the *one limb* which says, "*WE are the body, and all are excrescences besides !*"

If a soul is really brought to self-consideration, he seems to be brought half-way to his home.

Drawn by that magnet, *which the man of the world puts on his glass to see, but he cannot discover it.* (2 Cor. v. 14.)

The depth of sorrow is not to be tested by the swift flowing of its outward manifestations. I speak not *against* tears. I only say, *put you no trust in tears.*

I am very much inclined to think, brethren, that when our phraseology does not agree with the Word of God, it is not merely an error in *judgment*, but there is a *secret something* in our creed that does not quite agree with the Word of God.

If we walk lowly before God, we shall walk gracefully in the presence of our fellow-men.

There are many who *look* at the promise and want the *realized possession* of the promise, and long to have it written out in their experience, *but they forget* that the *promise* has a resting-place, and that resting-place is the character of Jesus.

I like not the term "conditional promises." It looks like two equal potentates arranging terms. It savours too much of self. *Our salvation is unconditional.* But there are some promises that are *qualified*, and this is one of them. (1 Pet. v. 6.)

They are kept in the hollow of His hand, and He overshadows them with it night and day.

Shall I not travel up to Sinai for humility? *Calvary! Calvary is better!*

Rest in the promise, do not *snatch* the comfort. *Take it from God*—do not give it yourself.

Oh! what deep humility there is
in deep pleadings of the cross!

The path of holiness is the path
of happiness. It would be so, if
God had not said it—*it is so neces-
sarily.*

When I press a truth beyond
its due limits, *I get into error.*
What is error? *The extreme point
beyond the truth.*

It is the mark of all false reli-
gions that they need that which
fascinates in their worship. The
religion of the Gospel needs no
such thing.

No one shall ever enter heaven
but he that has a legal right.

I believe there is not a cross, *a feather cross*, but is a mountain to us if we take it up in our own strength.

There is something that marks the slow moving of the blood in the Christianity of some persons; and truly we may say, "*As they sow, so do they reap.*"

In proportion as a man lives upon the righteousness of Christ, in such proportion will he long to be holy.

Next to the consciousness of one's own sin, I know of nothing more painful, than to see the heart-burnings among the Lord's family.

Character of the Gospel. *Take—have. If God says, "Ask," He will never, by any secret operation on your mind, hinder your obedience of his precept.*

Who would speak of *our* love! *No one but Jesus.* Who would talk much of a grain of sand when weighed against mountains; of a drop compared with the ocean; of a spark with the sun! *Yet this is our Lord's way.*

If *God* makes not one exception, do not *you* put on a mock humility to stand and make *your* exceptions. *You* are not the law-giver, nor the grace-giver; *do not then be the grace-limiter.*

With what extreme tenderness do we touch our consciences, lest we should hurt them too much !

Satan can come with *a humble surmise*, but *the element of pride is in it*.

There is the *man of reason*, who will believe nothing *but what his reason will allow him*; and I believe that that is a quicksand that runs mightily under the water in the present day, on which many a fair-looking vessel has been stranded.

How we ought to pray when we kneel down, "Lord, give me to believe all the love thou hast towards me !"

“If I were differently circumstanced, I should be more spiritually minded.” *That divinity was taught you by Satan*, not by the Lord Jesus; for, wherever He places his people, in *that* place, and in *that* circumstance, *his grace is sufficient* for them.

There is nothing, however untoward it may be, but *He* can make that very untowardness matter of praise to all eternity. Yea, he can even cause thee to tune thy harp to a loftier strain on account of it, for thou shalt sing of the “*Brother born for THY adversity.*”

There is but one sin excepted, and that sin *excepts itself*.

The withered gourd, and the broken cistern ; *I know them both.* The summer friend that looked so fair, and proved—*nothing !*

That false humility, which doubts the faithful promise of a faithful God !

See the low estimate *God* takes of earthly things!—*does not even mention them.* He gives them to the vilest, and *withholds them from his child.* “Seek ye first the kingdom of God, and his righteousness, and all these things shall be *added*”—*thrown in over weight.*

It requires a whole Trinity to keep a saint of God.

He was before, the unknown, and *therefore* the unloved God ; now He is the known, and *therefore* the loved God : for they that know his name will not only *trust* Him, but *love* Him.

"Thou God seest me," was good and wholesome truth in *Hagar*.
"Thou God *lovest* me," is better.

There is nothing so minute, but a believer can at times feel it a burden ; and, when looking off the Burden-bearer and *considering only his burden*, it is more than he can bear.

Blessed be Thy name, *thou* canst bring the camel through the eye of the needle, else *we* had never entered.

The more a man lives in the atmosphere of God's presence, the more conscious he is of everything that weighs him down, and keeps him from it.

"He careth for you." A wise care—a tender care—an efficient care—*that bringeth all His safe to glory.*

When a saint of God is in affliction, the great desire of his soul should not be how he may be supported under it, but *that he may have the whole sanctified possession* of the trouble; come out of the furnace increasingly purified, and have a louder song on account of it to all eternity.

Temporal trials are often the materials of great spiritual temptations.

This is the school in which thy Father hath placed thee. *Here* thou art to learn thy choicest lessons. If thou couldst have learned them in heaven thou hadst been taken there directly; but thou art sent into the desert, because there, and there only, these lessons are to be learned.

Heartless complaints which end in nothing, are among our greatest sins.

The finished work of Jesus! the *only reposing point for a wearied spirit!*

Expect too much from the creature, and God either withdraws the creature, or annihilates the creature. Why? That we may learn that in a world of wretchedness *there is a quiet homestead; a happy rest in Jesus*, even in this world of tears.

In what a pitiable condition is a worldly man! no guide! his own guide—and *he stark blind*.

All the riches of this world are like the white ashes of a burnt thorn—*just nothing*.

The believer has all that is in God to raise him up, and all there is in God to lay him low.

The Lord Jesus cares for his sheep; *they were given to him a numbered flock*—not one of them shall be lost. They shall all be delivered up again in the same tale and number as he received them.

There was this grand difference between the sin of Adam and that of angels—theirs was an *individual* sin, but his included his whole race, *and he knew it: he knew that he stood as the HEAD.* Yet, though the vessel was charged with this precious freight, with *his eyes wide open, and in broad daylight*, he ran his vessel upon the rock, and that in spite of God's commands, and in view of the awful consequences.

God can teach by abundance, as well as by poverty. Many a man has been more corrected by a full cup, than he ever was by an empty one.

He is the God all-sufficient; as no one but himself could inflict that wound, so no one but He can bind it up.

Every day's necessities and trials make way for a *whole Christ*.

I believe, beloved, that you shall have to say in eternity, "Not one moment longer was I in that furnace, than the gold needed—and the wisdom of the great Refiner has made that manifest to me."

Because God is so holy, *therefore* He must be eternally faithful.

I believe it is as impossible for Jehovah to do an unkind thing, as it is impossible for God not to be.

If *God* forgets sins, who is to remember them? If God casts them into the depths of the sea, who is to fetch them up again? If God himself blots them out, who can write them again?

The Gospel is always the same—always the olive branch, always preaches peace.

“All things”—for He who cares for their souls, cares for their bodies too.

Jesus mentions his laying down *his life for the sheep*, as a proof that He is the *good Shepherd*; and we must take care how we rob him of this distinction.

Life is made up of trials! What mercy there must be in the heart of God, that can enter into *all the circumstances of those trials*, from the aching body to the tried soul! How often, when we have been sinking low, He has put His arm under, just to assure us—"I am beneath the trouble!"

It is so much more easy to admire the grace of God in others, than to pant after the same degree of grace in ourselves.

My brother! a peaceful on-waiting is as much a fruit of the Holy Ghost as the most triumphant assurance.

We can despise the chastenings of the Almighty by *not esteeming them the most costly blessings.*

Your creed must be made up of small materials, your eye must be very dark, if you cannot see that little things lead to great departures. You require *all that is in God* to bring you back: that should make you think your departures no little thing.

Where there is idolatrous worship of ministers, Christ always occupies a low place.

The *poorest* of God's saints *living to all eternity!* whilst a remnant of this proud city shall be sought for, and shall not be found !

Where there is real grace, it shall conquer.

Pride can hide itself under the specious veil of false humility.

No proof of election, like perseverance in the truth.

No man can dare pray for great trials. *What ! I, for whom a straw is too heavy,* dare I ask for a mountain ! yet thousands of God's saints can write their comments upon this truth—The times of deepest trials have been the times of greatest mercies.

What an awful deception, to call a man a Christian, and to speak of him as a Christian, who hates the name of Jesus, and is opposed to all that is holy !

The Lord unfoldeth to the world what is the best in his people, but *that which is the worst he keepeth for His own eye.*

Brought nigh *legally*. The ground of our confidence is this—Let a man sink low as he may, yet there is no *legal* impediment in our way to God.

The blood of Jesus did not cause the love of God, but it opened a way by which it could be manifested, for *the love of God* must ever flow in a *crystal* stream.

What has Satan gained by taking away the righteousness of the first Adam! *We have got the righteousness of God.* Had Adam stood, there never would have been that development of God's love, never such an exhibition of a Father's heart. We might have stood where *angels stand*, but we never could have said—"Unto Him that hath loved us, and washed us from our sins in his own blood." Oh! how true it is, that Haman is caught in his own subtlety, and Satan overcome by the King of kings!

Remember, that each day, when we rise in the morning, we have this before us—*an untried path.*

When God has subdued your will to his, you may say, He can give me no better thing. He has granted your request before you have asked Him.

The cross is a wondrous place ! here opposites meet ;—the highest joy, and the deepest sorrow ; the sweetest peace, and yet *all the elements of a broken heart.*

God has appointed *all* means—what right have *we* to shut up a window in his temple ? There is a want of *downright simple obedience here.*

Cost what it may, humility is cheaply bought.

If thou hadst been left to thyself,
with the same wisdom as He hath,
*thou wouldst have done for thyself
just the same as He has done for thee.*

If I have the portrait of a dear friend, I value it for his sake. The frame may be very mean, the canvas may be coarse, the colouring may be faint, the likeness may be feeble; nay, in some points it may be very dissimilar; yet, *if it be in any way a likeness*, I value it for the sake of him it represents. But if I know not the original of my portrait, though I may set store by it for its own worth, for the beauty of its tints, or the costliness of the frame in which it is enclosed, I cannot

value it as *a likeness*. So do we value the family of God, because of their resemblance to Him whom we love. The features may be faintly traced, there may be much that is dissimilar, but still *there is a likeness*, and *knowing the Original*, we love the portrait.

The adoption which it is our privilege to claim, is something more than adoption by grace. It is the adoption of *sonship*, in the sonship of God's beloved Son.

Oh! what a blessing, that while the *light* of a believer's soul can decay and wax dim, the *life* of his soul is imperishable—"It is hid with Christ in God."

Pride is the great master sin of the human heart.

Look we at the quiet worldling—he makes no profession! he *simply prefers the creature to the Creator!* He nestles in his nest of self-indulgence, heaps up money upon money, and *only* prefers the creature to Jehovah!—Awful!

We do not want a *special* invitation—the blood of Christ has made an *open* door. Whether we go in with joy or not, the door is still open in *all* frames—at *all* times—day and night—summer and winter—and when the Spirit draws us, even in our worst frames, we can rejoice—*yea, with a joy unspeakable, &c.*

No small mercy hath that man received that hath been brought to this : " Had there been no Christ, I had been justly condemned, and that to all eternity."

As he reads, [the Word of God] by little and little *the leaves in his own conscience are turned over.*

Oh that we were as the branches of a tree, content to be where we are, *only desirous to grow !*

The righteousness of angels is but the righteousness of those who are finite, but the righteousness of the believer is the righteousness of *the God-man Mediator*, of Him who is *infinite.*

Oh, beloved ! I would desire in this vale of tears to have some foretaste of what that state will be when we enter within the heavenly portals ; when the feeling will be—“What ! *you* here ! That I should have loved you no more ! that I should have had no more communion with you ! that I should have had such a harsh judgment towards you !” Yet now *one* ; and at last we will unite to cast our crowns before the feet of Him who sitteth upon the throne, and before the Lamb for ever and ever.

He is a wise man who knows his own folly—who distrusts himself and looks to Jesus.

It were no effectual restoration unless we could add—"He leads in paths of righteousness."

There are times when grace is dormant in a child of God. Like sap in a tree, it seems drawn to the root.

And whence does the liberty arise? From the relationship. They look at the object whom they serve, and who is it? Not a Master, merely as such, not a King, merely as such, but they serve a *Father*!

The quiet infidelity which distrusts the living God!—and *we* have given *smooth names* to it. But 'tis no small sin to limit the power of the God of Israel.

Unbelief speaks very softly, and meekly, and says, *I can't take Christ at his word.* He looks with a very sneaking and downcast eye, but *there is a great deal of pride at the bottom of it all.*

If any man thinks he has attained, there is one thing *we know before* him—"A haughty spirit is near to a fall."

The water that slakes our thirst in this dry and thirsty land, is that with which the stranger intermeddleth not.

I love that God that has a chosen people,—and that stretches out his hand to a sinner! Do you love such a God?

The love of God is an effectual love, that loves the soul *from hell to heaven.*

Do you ask what is the first declension? "Let him that thinketh he standeth," *that is the first declension,* and the source of all declension.

When a man begins to look beneath the surface, when God the Holy Ghost shows him in a little measure the evil of his own heart, *as he is able to bear it,* then, what blessedness is there in that one truth—*no condemnation !*

The empty vessel ! if, indeed, I can call that empty which is sure to receive a blessing *in going.*

What hast thou that will bear thee up in a dying hour? Suppose thou lovest that friend. "What friend?" *That friend: the one that is nearest to thee—dearest to thee.* What hast thou then? *Thou hast nothing.* We cannot say to *thee*, "To depart is far better." "Depart!"—it would make thy heart-strings tremble. Depart! whither wouldst thou depart? Thou hast no preparation, no righteousness, no pardon, no inward meetness, no delight in God, no rest in God! What hast thou? Oh! might I not say—"Prepare to meet thy God?" (Phil. i. 23.)

One might ask the lover of this world—one might ask the trifler—one might ask “the lover of pleasure more than the lover of God”—What hast thou? Hast thou more power of enjoying that which is reasonable than *we* have? What! has thy landscape more beauty in it than ours? What! hast thou more power of enjoying domestic happiness than we? *We utterly deny it.* We say the religion of the gospel ensures the highest possible amount of enjoyment.

There is an inner circle into which no man can enter—it is the hallowed spot which is for God only.

This is schism—when one joint or one member of the body separates itself from the rest in love, tenderness, forbearance, and loving-kindness; when it, as it were, casts all the other members as *excrecences*; this is schism—when it puts other members out of joint by its own bad conduct. And *this most of all* is schism—when one member, swelling out, shall call itself *the whole body*: this arises only from self-complacency, and ignorance of the true meaning of schism, and nature of a Christian church.

In Christ we can look on Thee, and *live*, and Thou canst look on us, and *love*.

Secret murmurings—not secret before God! He saw all, and *hated, though he forgave.*

We know nothing of the security of any state that stops short of Christ.

It is the mystery of our life, living upon justification *in order to* sanctification.

I know there is the roaring lion; I know there is the hidden asp, the serpent that will not be charmed; but I know, too, that there are the *little foxes*, that injure, if they cannot destroy the tender grapes. Oh! *beware of anything* that would interpose between thee and thy soul's rest.

There is a fulness in the gospel, and a depth which requires all the grace of the gospel to enable us to understand and to appreciate.

To be looking at evidences, when you ought to be looking at Christ, is to be looking at that which will keep you from Christ.

What a blessed resting-place is this!—The people of God will never be more pardoned than they are, never more the children of God than they are, never more beloved than they are, never have their names more fairly written in the book of life than they are, and that out of the mere grace of God in Christ!

Nothing too minute for David to mention, because he knew there was nothing too minute for God his Father to care for. David's words were but the *echo of his Father's heart*.

The love of Christ is a most communicative love—it is full of blessing. He loves them *into love*, he loves them *from darkness into light*, from alienation into communion. *He loves them from hell to heaven*.

They may find many *paths* to go down to perdition, but they are all included in that road which is broad enough to take in all their diversities of opinion.

Forgiveness *before* repentance, *legally*, before they repented, applied to the conscience after repentance.

Not a cup of cold water that his weakest ones give to his meanest ones, but *He* acknowledges it as done to himself. He a hard man!

Faith may come weeping, but it does not bring its tears. It may come broken-hearted, but it does not bring its broken heart.

For the high and towering *eagle* to be brought down to the dust, and made to feel himself a *worm*—who can achieve this but God the Eternal Spirit? It is his own work and his own glory.

Truly His—his very own. Their persons his ; he represents them at this moment,—upon his shoulders for strength, and upon his heart for love. Their cares are his more truly than they are their own. Even their very sins are his—the blameworthiness *theirs*, but as truly imputed and laid to his charge, as though he had been the author. So also for the subduing them, he concerns himself in it. “ These are precious truths for wintry days,”—*ay, and for sunshiny ones too !*

In order to have a real value of the atonement, we must be walking *closely* with God.

Self-complacency is the very element of the natural man ; he lives and breathes in no other. He that thinks he can work out a righteousness, and *stand before a holy God in it*, may well think he can do anything else.

Compare the deepest sympathy of the creature to that ear ever open, that eye ever beaming, that heart ever loving, that arm ever stretched out, and all that is in the creature fadeth in a moment.

Want of submission may sometimes veil itself in *longing desires to depart !* The tired soldier longs for his peaceful home, but—his duty is, *to remain and fight.*

I would desire to go to my bed day by day, increasing in my admiration of the distinguishing grace of God ; so that it may not only be a truth stored in my own mind, which I can prove by argument, and can reason about, but a truth that I can live upon, and for which I can produce my *heart's* argument.

One view of the cross of Christ, applied to the heart by the power of God the Holy Ghost, will lead to a putting off the old man more thoroughly than ages of resolutions.

A guarded spirit—a heart kept in awe under the realising of the Lord's presence, is the best school-master for the lip.

Bless God that, whatever that evil day may be, the strength of Jesus and the armour of God are enough for it. Why do you mention the strength of Jesus first? Because I dare no more trust the armour without it, than I dare trust the Bible without the teaching of God the Holy Spirit.

Show me the man who ever told his oft-told tale, and met with the wandering eye or wandering heart in the blessed Jesus !

It is a blessed thing when—what the Lord does, we not only *assent*, and *consent* to, but find it bound up in the very element of our soul's necessities

If we saw the sun in the midst of the ocean unextinguished we should not wonder, because it is a *sun*; but when your *spark* is kept alive in that ocean, what must there be in that spark! *Yet not in the spark*, but in the covenant that secures it, in the Triune God that watches over it.

He knows the most of Jesus in his atoning blood who knows the most of him as his glorious example.

The sinner *excludes himself*, when the gates are *wide open*. Even the unbelief of his heart does not close the door, but he turns his back *upon it*.

Poor sinner! whilst thou art coveting justification by the law, that law condemns thee in thy *every action*, at every moment of thy life. If thou dost repent (allowing thy repentance), yet stopping short of Christ, where alone thou canst be safe, the law curses thee *in thy repentance!* It curses thee in thy "basket and in thy store."

Christians are united by a community of need, by a community of interest and prospect; they are soldiers *together*, they are sailors *together*, they are servants *together*, and children together, and they *shall soon shine as stars together!*

The promises are sweet, but the Promiser is sweeter; the mercies are sweet, *but the ground-work!*—the foundation is precious, but the source—*God in Christ—a covenant God.*

It has always struck me as surprising in the case of our first parents, that there should be in one act of sin so sudden a transition from a state of happy and perfect obedience to one of entire distance from God. It seems only to be accounted for on the principle, that the moment he transgressed, the law wrought wrath in him, Rom. iv. 15. He felt God was against him, there was no revela-

tion of mercy, no unfolding of pardon, so it produced dread of God, alienation from him ; *consequently*, led to deception, and dishonesty in the confession of sin.

My brother, all your perceptions of the severity of God come from *beneath* ; for never did *He* demand a sacrifice from his child but the *happiness* of his child *was as much included in it as his own glory*.

This sheet-anchor, "*A God who cannot lie*," shall enable your vessel to ride quietly, though within ten inches of the breakers ; and ye shall be no more troubled by them than if the space of this world were between you.

Is not trust mental worship?
And if I rest my soul's salvation
upon Jesus, is not this the highest
act of mental worship?

What! shall the Apostle bow his
knees, saints in heaven cast their
crowns, angels veil their faces in
the presence of God, and dost *thou*
rush in with thy irreverence, which
thou callest liberty of spirit? It may
deceive thy fellow-worms, *they* may
think it filial confidence; but, my
brother, there is One who will give
it *quite another name*.

Submit to this ordinance! (bap-
tism). It is the Lord *who has*
submitted to give ordinances for the
good of his people.

Do you ask me to explain it? Ask the finite to explain the Infinite. Go, bale out the ocean with a thimble. What! *do you dare* to bring *the God of heaven to your bar?*

He not only knows his sheep in their dark and sad frames—in their trying hours and their deep sorrows—but He knows them *through* them; not only *in* the fire, but *through* the fire!

There is cause for thankfulness when God maketh a man sensible of his hardness!

The world has no refuge but a cobweb; no prop but a broken one; *no covert of any kind* from the storm.

The great demonstration of the power of God the Holy Spirit, whatever else you may have to thank him for, was, when He took your feet off your own righteousness and put them on the Rock Christ.

Why do they want the righteousness of Christ? Mark the expression, *I would have you weigh it*,—it is that they may walk righteously with God.

Thine by the purchase of thy blood! and shall *I* be found among the neglecters of thy Word?

The world can see no beauty in Christ, but as it *bows before his picture*.

He who comes to Jesus to be saved by him, comes as one of his loved ones; as one in whom the Holy Ghost is working; as one whom the Father gave to Jesus. Where would be the unity of the Divine mind, if Jesus did not receive him?

To dictate to the Lord!—I want joy, I want triumph, hath something of dictation in it, ay, more, something of *rebellion*, too.

It is only in acquaintance with God that we know ourselves. I believe the first ray of light is when the sinner catches *the eye of God*, and in that beam he sees his sin and abhors himself.

If the tears of the penitent laugh this world's joy to scorn, what is there not to be found in the joys of God's accepted children?

We have nothing to do with secret purposes, but with broad welcomes and broad invitations.

When God the Spirit takes up the stones, we see *the worms* others suspected not!

How shall *we* conceive of this inheritance, who *never have a thought without sin?*

The character of God is the soul's safe resting-place under its deep troubles.

We are never so weak as when we are with those we love.

Where there is a sense of hardness, there cannot be complete hardness.

Look at the broadest river that empties itself into the Atlantic; its mouth five hundred miles across; trace it to its source,—a little streamlet that a child can step across! Such is the course of sin.

A broken heart and broken bread agree well together—may we never separate them!

It is our mercy to have a God of grace, dwelling upon a throne of grace, not merely *sitting* there.

May they show forth more grace in their families, remembering that every circumstance, however trying, is only another exercise of faith—another call for prayer.

If God should lay my sins on my conscience upon my dying bed, here is my refuge. I can present by faith the finished work, and say, "Lord, here is payment which is *infinite* and *eternal* for sins which, though incalculably vile, were but *finite*, and but for *a time*; here is a full discharge, and—*because Thou art God, I am saved.*

I think the time will come when God will put his microscope to your eye.

When I meet with a depth, *I stand upon the shore.* I do not want to fathom the depths: the ocean is to be sailed over. I want no diving-bells; I can't live in diving-bells; *I want a sailing-boat, to sail over the ocean—ay, and to see the glory of that God who made that ocean.*

Jesus is to be looked at in all the little details of life, and I would desire never to look off Him until the burden is removed. I would look to Him to bear my burden, as I would look to Him to bear my sin—nervousness! O how often have *I* said, "*Nervousness, Lord !*"

Don't wait for good frames : pray for them, but don't *wait* for them.

Bible Class, June 20, 1849.

Let no sense of our unworthiness depress us ; but may we *expect*, in the worthiness of the God-man *who is worthy* before Thee !

The desire, based upon His glory, submitted to His will, shall be granted. Would you have another limit ? *I would not for a thousand worlds.* (Prov. x. 24.)

The days are evil ; then fill the evil days with good things.

When you receive any blessing it is a great mercy, but to feel your unworthiness of it is a greater mercy.

There may be in another less light than in you, but more life.

Whatever indisposes for prayer, *must be wrong*, be it what it may.

Are we in trials? they will be very short; if we have short lives, we have short trials,—and the great secret is to be looking forward to the eternal weight of glory. (James iv. 14.)

The Lord says to you *now*, "The soul that sinneth, it shall die." Your motto is—*To-morrow*.

How many in health hear me at this moment; and yet, what is *your* life, my dear young friends? One cold, one fever, one mistake in medicine, and—in *eternity*!

To bring a price for a priceless salvation, is to subvert the whole economy of the gospel.

Dear Hart! I sit at his feet, but I cannot use his words—"Venture on Him; venture wholly." There is no *venture* in going to *Jesus*. I *venture* one foot on the plank that I not am sure will bear me; but there is no venture in that promise—"Him that cometh unto me I *will in no wise* cast out."

I do not like to *condemn* the game of chess: holier and wiser men than I have played at it; only, I would say, *just write round your chess-board—"Redeeming the time,* because the days are evil."

“Occupy till I come.” “I am occupied.” Yes ; but not for God !
“I am occupied for my family.”
Go and ask the sparrow if she is not occupied for her family ; the ant, is she not occupied for her family ? Are *you* content to soar no higher ?

It is not place—it is not circumstances, dear sisters ; *it is God !*

I used to feel my pulse and judge what medicine I needed by my symptoms : *now* I try to ascertain my sickness by *analysing my medicine*.

If you watch yourself narrowly, you will not be apt to pay yourself many compliments.

What a mountain is the fear of man! It is difficult to stand before the sneer of a scornful world.

How little do we enter into the iniquity of iniquity! Oh! could we but understand what there was in those groans—"My God, my God, why hast thou forsaken me?" we should have one of the greatest evils of our walk cured—*light views of sin.*

We want a forgiveness deep as the ocean—high as the heavens—broad as will take in time and eternity.

He drives us out of the plain that we may find refuge in the Rock of ages.

There is more advance in quiet waiting than you are aware of.

Oh ! beloved, it is a blessed thing when a man has a right view of a holy God. "Thou, God, seest me ! Thou, God, searchest me !" How little, then, appears the censure or the approbation of man ! *He* enters into the *intricacies* of every hidden principle.

O that we may take the low place !—that place which best becomes us, and the only one that belongs to us.

Lord ! thou knowest, how many hang down their heads before thee, who hang them not down before their fellow-men.

It is not the depth of the conflict that should form the first thought ; but that Jesus is sufficient.

We have not one God for providence and one for grace. *Our* Father is the God of providence and grace.

Remember, whatever your trials are, this merciful High Priest is the gift of a covenant God and Father *for those very trials.*

The natural man knows not, that if the law did not condemn all sin, it would make excuses for the sin it did not condemn ; that if it did not demand the whole heart for God, it would deny that He is the chief good.

As the sinner turns his back upon God, he *reaps as he sows*; he goes away from God, and dying in that state will turn his back upon God to all eternity; going farther and farther from Him every moment.

When God draws near, he always brings his train with him.

In the consideration of what God does, I would never desire to lose sight of what God *is*. His doings are great, but his *nature* is *greater*.

O be very careful of bringing disgrace upon the gospel!—your name is not your own, but Christ's.

Who can say what is that delight which the Lord taketh in the prayer of the contrite?

There is an eloquence in want
that pleads with your Father.

I heard Ephraim bemoaning
himself: I heard, *when no one else
did.*

God's law thundering, the gospel
inviting, the judgment coming, and
the sinner *prayerless!*

There is nothing narrow in reli-
gion, yet it always begins at home.
It does not *end* there, but it *always
begins* at home.

Nothing can make a man mount
the hill but the love of Christ. It
is not the terrors of the law, 'tis
the mercy of God that constrains
the soul.

Our faith is an overcoming faith, for it has overcome the world up to this moment: we have still our back upon the world, and our face towards Mount Zion.

There is no principle so unholy as despair.

Backsliding in heart always leads to legality of spirit.

The great study of the church of God on earth, is the character of God in Christ.

That will be a wretched day for the church of God, when she begins to think *any* aberrations from the truth of little consequence.

When we depart from Scriptural expressions, we are in great danger of departing from Scriptural truths.

Oh! do not think of His outward poverty, as if that were the great thing—*His poverty was, that He became man!*

At all times, under all circumstances, the believer in Christ has a legal right, a covenanted right of access, *whatever his frame of mind!*

A full salvation — enough for strong faith, for weak faith, and for no faith at all!

Though the angels in heaven bow before me, yet do *I miss thy voice*—so do I love thee!

Do you call this enthusiasm ? We call it a foretaste of heaven. Which is right ? We call it a manifestation of God to his child ! If you call this fancy, where is your substance ? What have you for bereavement, for death ? Where is your substance ? *We* have it, *we* find it in the manifestation of God to the soul. (Eph. iii. 12.)

The posture of prayer is but little, except as it indicates the *state of mind*.

If the gospel did not do good, and bring happiness, *it could not be of God* ; for everything that comes from God *does good*.

It is He who bruised his Son, that smites his child ; and it is in the tenderness of his tenderest love that He does it.

As the yoke is fitted for the neck, and the neck for the yoke, so is thy rod fitted for thee. Remember, it is a *rod*, not a sword : it may be long and sharp, and it may touch thee to the quick ; but never forget that it is in a Father's hand, and remember that He has the *WHOLE wielding of it*.

The more a man knows of himself, the less will he love himself ; the more a man knows of Christ, the more will he love Him.

Beware how you widen the narrow way — inestimable blessings are connected with the narrowness of it. If the way were not so narrow, if possible, I should *pass by Christ*: it is there that we are led to see the preciousness of Christ and the love of God. Do not, then, quarrel with its narrowness; ye cannot afford to have it wider.

“O that I had more gift!” Above all, be concerned that you use your one talent well.

Do I wonder that man goes from cistern to cistern, when they all leak?

I do not know that Christ has commanded us to see eye to eye—we have not light enough to do it; but I am sure he has commanded us to sympathise heart with heart.

God leads his people through the wilderness, because they should see the varied excellences of Christ.

There will be found, even in the honeyed cup of the Christian, a bit of wormwood and a drop of gall, in the remembrance of the sins of his youth.

Holiness is another name for happiness.

Beware of that world which is above a mean Christ!

I believe that many of you are now learning out that bitter lesson, "*I am weary of myself!*"

I think that in all cases we reserve the deepest sorrows for God; we may reveal much to the creature, but there is always an inner circle.

The very training would lead us to expect the glory of the inheritance.

Perhaps some of our most costly moments are spent mourning over those sins God has forgiven.

Deep waters make the least noise, and our greatest trials are unknown to those around.

It is far more easy to make general acknowledgments of our iniquity, than to be humbled for particular sins.

The covenant promises—not a new head, but a new *heart*, which instructs the understanding.

Nothing draws up the lily of the valley but the shining of the Sun of righteousness.

There can be nothing in the essence of God *contrary* to *my reason*, because He is infinitely above it.

O that we may be led to mourn over our little mourning, and sorrow over our superficial sorrow !

We shall have cause to bless
Thee, through an endless eternity,
that thou didst not lead us through
an Eden, but through a wilderness,
to our home.

O for that faith that tarries not,
but goes to Christ *in* the pressure
for the pressure!

Whatever thy case may be, it
will be always worse by staying
away from Jesus.

Thou didst know every sin that
we should commit when Thou didst
bow thy head.

A broken spirit and a rejoicing
heart give a harmony that nothing
exceeds but the music of heaven.

There are many causes that lead the saints of God to hang their harps upon the willows. Sometimes the very weakness of their nature does it. Who is it that smiles at the weakness of nature? Is it a man? I suppose he is below a man—he has but little of man in him. I know *God does not*. Oh that sweet verse in the 103rd Psalm!—"Like as a father," &c. You that know what this weakness is, remember it. If ye find an iron heart that sympathises not with you, ye have Jesus and ye have the Eternal God; but the weakness of our nature, wrought upon by the corruption of our nature, does

often lead us to hang our harps upon the willows—*where they never ought to be.*

If our tears were as an ocean, if our sighs were as the winds of heaven, if our whole lives were one perfect act of obedience, it could no more atone for sin, than sin for sin. It required the blood of Christ to take away sin; not one drop of his blood—that is an unwise expression, it needed his heart's blood. He had bled before he came to Calvary; but it was his heart's blood that was needed to be shed. The law did not require a bleeding victim, but a dying victim.

God, as a *just* God, is a justifier

You may stop your ears to Christ's invitations, but it will be in vain to try to stop them when He shall say, "Depart, ye cursed."

In the first communications of Divine grace, God always acts as a sovereign; in *every after step* he gives it in accordance with his own word—*always!*

Ask a man who has been stripped of self-righteousness, what that truth is—"To him that worketh not;" he will tell you it is his life.

How often does the finite need the Infinite!—being weary of the changeable, he longs for the Unchangeable.

There is no humility like that which bends before—"Thus saith the Lord."

"*In the* day that I cried!" and it shall never be *the morrow*, when you *want* it to-day.

We know that there are those who will "turn the grace of God into lasciviousness;" but *it is a turning it*, for "the grace of God that bringeth salvation" teaches to *deny* ungodliness.

Why does the Christian give up the world? Common-sense reason—Because he has something better. "Faith is the *substance* of things hoped for."

They are His temple, and he will shine into them and through them.

If the Lord makes use of man as an instrument, it is His own omnipotence that accomplishes the work.

There are peculiar blessings belonging to each ordinance, but bound up in none.

I leave this with you ; I beseech you, pray over it—do not talk about it as you go home, but talk to the Lord about it. One argument upon the knees is worth a thousand in a book or from word of mouth. (Acts xx. 7.)

Are you pursuing that phantom of a shade—your own righteousness?—which, if you do but touch it, crumbles in your hand.

You may depend upon it, he who has the highest opinion of his wisdom is the greatest fool here.

There never can be a close, happy, filial, God-honouring walk, but as we realise Jesus as *our Beloved*.

You cannot be so minute, if you study to be minute, but this covenant is still more minute.

O how wretched to hear sermons, and not feel one is going to heaven! —to listen as to a lecture!

Faith's welcomes are as free as the welcomes of Jesus. Jesus welcomes without money and without price—without worthiness; faith welcomes without consideration of unworthiness; receives Jesus as He is offered, takes Him at his word.

We are too dull to learn what sin is in the *reading* the law or the gospel; we must *feel* its evil *in ourselves*.

When we think the uplifted arm is about to descend heavily, we feel it beneath us.

Where there is tampering with sin, there can be no "praying with all prayer."

I say, to give up one's self-will is a great act of grace, when it is strong. Some are born *willows*, and some are born *oaks*. I do not say willows are of no use, but oaks are far better—*oaks find it hard to bend*. A man can give all his goods to feed the poor, and not be a gracious character; but a man *cannot* give up his self-will, and lie at the feet of Jesus, without grace.

There is as much difference between the conscience of Christians, as between the skin of my hand and the skin of my eye.

If you are lost—I say it under the eye of God—you are lost amid the free welcomes of the gospel!

"Compass me about!" "What! songs of praise *all round*?" Yes, praise for *everything*. "What! that domestic cross?" Yes, *that domestic cross*.

Say not, "Ah! but I *desire* to be otherwise." Ah! and thy desires, how poor they are! *Ask* for the state of mind prepared for the blessing, for more faith, more honesty, more uprightness.

The believer may have the armour on, and (with reverence I say it) may have it girded on by the Holy Ghost himself, and yet, if he trusts in his armour, 'tis only to fall.

If the acts of a father prove a father's heart, Thy acts towards us have proved what Thy heart is, if there were no other witnesses on earth.

When we love one another for the Lord's sake, it seems to be the highest point of assimilation to God.

I believe that this is the problem we are working out in this our day—we are to be brought back to *this Book*. We are more traditional than we are aware of.

May you and I be led to aim at what God promises, as well as what God commands !

Healing by duties, by frames, by experience, by alteration, is dangerous healing. Healing by Jesus is sound healing.

To be guided by impressions is but a by-path to infidelity.

If upon my dying pillow I find nothing more in that truth—"He loved me, and gave himself for me"—no more than for others,—the prop is gone; the solid ground slides from my feet; I am thrown back upon myself, and, if anything supports my soul, it *must be something else than the blood.* (2 Cor. v. 21.)

That which was legally done once is to be spiritually done by us every day of our lives. (2 Cor. v. 21.)

Do not be satisfied with walking *before* God,—aim to walk *with* him.

- A little child walks before his parent; when it grows up, it walks with him. You and I should not be satisfied with walking under his eye; we want to commune with him, to listen to him, to *confess* to him.

Is there nothing in our moral atmosphere—is there nothing in our political atmosphere—is there nothing in our ecclesiastical atmosphere, that looks like a world hastening to the harvest?

Every instance in which we have been wanting in love to our brother, we have been wanting in love to Christ.

There is an order of mind that takes certain views of truth from its own constitution, but secretly undermines the doctrines of God's Word.

O to give the great aspect in life of a heart separated from the world!

Would there be filmy excuses—would there be procrastination, if I caught the eye of my Father?—“*I gave my Son to die for thy sins.*”

Doctrinal error is, I believe, as great an enemy to sanctification as vice itself.

We have nothing to do with the old covenant but to thank God that it has passed away.

These sheep were once wandering over every forest, over every brake, over every mountain, but the Lord "sought them out."

To suppose that I can have any regard for Christ, and yet not believe in him as the Messiah, as the only hope for sinners, as *my* hope, is *perfect nonsense*.

To say that Christ died for all, supposes that the work of the Spirit is necessary to give that efficacy to the blood of the atonement which it had not before.

Heaven would, as it were, be no heaven to the Son of God unless he had all his people there with him.

That is true comfort which issues in weaning my soul from earth; that is true comfort which teaches me to hate sin; that is true comfort which draws me to walk with God *as a child*.

Do you ask how he shows himself the merciful High Priest? Because he is always before the throne when your hands are hanging down; because he is at the right hand when you are thinking more of your sins than of his righteousness; because he pleads your cause *when you forget that he is there*. The ceaseless, persevering intercession of the Son of God is *the great blessing* of the church.

In the last chapter of the Epistle to the Colossians, written (as is allowed by all) when the apostle was at Rome, we find Epaphras mentioned; and Paul does not say, "Epaphras, who is one of *us*," (though there was a church at Rome,) but "Epaphras, who is one of *you*, a servant of Christ, saluteth you." So that, he who was a member of one church, was not *necessarily* a member of another. Many deny this, but—" *Thus saith the Lord!*"

No man hangs his hopes of salvation upon the Lord Jesus, but is found among these vessels. (Isaiah xxii. 24.)

The Lord Jesus is responsible for his sheep, being the Shepherd to whose care they were entrusted—answerable for them, though not yet called. “Them I *must* bring.” (John x. 16.)

Where real praise is, prayer is sure to follow: but there may be much prayer where there is but little praise.

It is a narrow path, but not too narrow for the Lord to enable you to walk in it.

A Father may mourn more over the *proneness* of his child to depart from the right, than over actual departures.

Our brother [Whitmore] loved the doctrines of grace—no wonder! for, if *God* deals with a man's conscience, he *wants* the doctrines of grace.

He says, "Come!" whose invitations are love, and whose welcomes are everlasting life.

"According to thy will," takes in the whole circuit of heaven's happiness. You will say, "This is a narrow limit!" Is it a narrow limit? It is the limit of infinite wisdom, of eternal love, of everlasting covenant love!—the love that withheld not Jesus! *This is the limit.* (1 John v. 14.)

To hold it as God's truth, but still to remember it is the truth of the God of love. (Eph. iv. 15.)

Remember, ye that are among the tempted—and ye know it—remember ye are among *the reconciled*.

Thy sighs wander not, but are more to me than all the glories of this world; thy tears I put into my bottle. *I* will not forget thee through an endless eternity. (Isa. xlv. 21.)

One bright ray—"That God is mine!"—what will it not be to me at that moment (a dying moment)! Then, one ought to ask, What *is* it to me at *this* moment?

How often in our families we have been cowards, though *in our seats at public worship* we were heroes!

It is a great mistake to say that God forgets. He does not remember sins as *mine*, which he imputes to another, but he *always sees us exactly as we are*.

No tired eye with Jesus—no looking out of the window, when we repeat our oft-told tale of sorrow. Whoever turns away, *he never does*.

There are some sins that only find us out upon our death-beds. Take heed of making thorns for a dying pillow !

Those whom God accounts worthy, he makes meet. (Luke xx. 35.)

You have tribulation as one part of your legacy, and peace as the other; they can never be separated.

I have never seen an unhumbled spirit much visited by the Divine presence.

“Will He receive *me*?” Is his name *Jesus*?

A stranger to God must needs be a stranger to peace; and what is his substitute? I should like to see his counterfeit peace. What! does it cease to glitter when it comes to the light? It seemed silver before!

Beloved! God meets those who are in the way; Satan meets those who are out of it.

The means of grace, unless they lead us to God, are only ways to an end we don't reach.

The man may not have lost peace *with* God, but he has lost peace *in* God.

Do not let us think, when we have a broken heart, that we bring it to God—God *gives* it to us.

It is one of sin's greatest evils, that it *produces* sin.

Though He is, of all beings, he that most hateth that sin, *yet* I can tell it *Him*.

The peace of God shall keep your hearts from idols, and your minds from error. Why?—it is the great element of sanctification.

“Avoid the appearance of evil.” Not the appearance of evil to others, that is not the meaning of the passage; but, the *first* appearance of it to my own eyes—the *first filmy sketch* that Satan draws out before my mind's eye.

Beloved! there is not a doctrine, there is not a promise in our gospel, but stands broadly on all the perfections of Jehovah.

Methinks it requires great grace not to overlook grace.

The Lord keeps them from the *fatal* effects of the poison, but he makes them feel that they have tasted poison.

True, there are difficulties—great difficulties ; but difficulties endear Christ.

There are adversity-trials, as well as prosperity-trials ; but *the worst* are from prosperity.

There are awful, unfathomable depths in the gospel. I dare not *reason*, but I dare *quote* : look at 2 Cor. ii. 15, 16. *There are shallows* in which a lamb may wade, and there are depths in which an elephant may be lost.

You think I undervalue an educated ministry! You are far beyond the mark. I value it greatly. It is only when confined to educated men, that I consider it wrong. Educated ministers are for educated congregations; and when such men walk humbly before God, they are a real blessing. The apostle Paul was an educated man, and his ministry was the most blessed of all the apostles.

God lays the foundation of a great work in deep humiliation.

In our most trying moments, may we never feel houseless or homeless while we have *Thee* to go to!

Oh that we may feel that we are standing before a heart-searching and rein-trying God, yet a *tender Father!*

We want to see those who have all the blandishments of the world put before them, standing *firm for Jesus.*

There is no such thing as a *half* pardon in the court of heaven. God *cannot forgive more than he does.*

The offended party stretching out His hand first! *This is God!* And there is none like Him in heaven above, nor in the earth beneath.

How the mountain becomes a plain when we have been, perhaps, *but a few moments* at a throne of grace !

The greatest evil in sin is that it alienates a man from God.

In all our approaches to God, it is, in point of fact, *God approaching us*. He calls, we come; He draws, we follow; He melts the heart, and the tears of true contrition flow. The Sun shines, and the lilies of the valley lift up their heads.

That which will do for a dying hour is good substantial food for a living hour.

Jesus caused no love ; he was the great effect of the Father's love. I am indebted to Christ for every spiritual blessing but the unpurchased love of God ; yet I see that I can only enjoy that love as it flows through Christ. Precious is the source ! and precious is the channel !

“ Though He was rich, yet for our sakes he became poor ! ” Whatever there is of love in that act of Jesus, I go through it and see the Father's heart.

Every simple act of faith in Jesus is sure to bring with it God's acknowledgment.

His *justice* would be glorified, undoubtedly, in my condemnation ; but in my salvation, every attribute is glorified. The very attribute that seemed to shut me out is the very one that welcomes me in.

It is not our faith that preserves us, but the Lord that preserves both us and our faith.

When I see what Thou *hast been to me!* Ah! that's the light that makes a man hate himself!

Wherever God places his child, he has grace for his child. He never places you or me in a difficulty but his grace is sufficient for us in that difficulty.

Faintly skimming over wounds is what my soul dreads. I want the healing from the God who wounded.

Every grace that the Spirit works in us, is but the victory which He obtains over its opposite.

God's forgetfulness of sin is the act of his will, not the defect of his understanding.

It is the glory of God's justice to forgive; it is his *justice* that casts the sins of his people into the depths of the sea.

All there is in man is put forth in sin, and all there is in God is put forth in its forgiveness!

Oh, beloved! you little know how much indecision of soul has to do with the soul's misery!

You shall find that the principles which flow from the cross are sanctifying, even to a thought.

I believe that it is in the exercise of filial repentance, that God gives us filial views of our privileges.

I want Him to be in all things my example, who is in all things my salvation.

You think you take your *humility* with you, when you thus limit God; but you forget that you take your own *unbelief too*.

Humility is the test of growth.

There may be dictating even in asking for spiritual blessings, when we ask for them forgetting the channel in which God ordinarily dispenses them ; there is a forgetfulness of, "*according to His will.*" I may be urgent for the "full assurance of hope," but God gives it to spiritual diligence. I am seeking the end, forgetting the means.

Remember, beloved, that if the path of faith is the path of peace, the path of obedience is no less so.

All the glory of the work of Jesus stands connected with the glory of his *person* : if that *sinks*, the whole *sinks*.

It is one thing to be taught the doctrine of election by "Elisha Cole," but it is another thing to come into the region of my own heart, and in my poverty to say, "If God had not chosen me, I had not chosen God."

That hydra, *self-complacency*, can show its head by looking down upon those who differ from me.

To see a Father's love, a Saviour's love, a Comforter's love, *all* encircling my soul in a time of trouble, — *this is consolation!*

The moment that Adam lost his hold upon God, by preferring the creature, he fell, *necessarily fell.*

Is this true? (Isa. xl. 7.) Then, may we be kept from seeking stability in withering grass and fading flowers! *Do I despise grass?* I admire its verdure, and rejoice in its freshness, and take all the enjoyment that it affords, but I would not *rest* in it, for it fades as we look on it.

Baptismal regeneration is a sly attempt to introduce Arminianism; for *if the germ* is perishable, then *all is perishable*.

The path of truth is so narrow, that the least to the right, and we go beyond it; the least to the left, and we verge to error.

A real believer sees flaws when no one else sees them, and takes them to God; mourns over sins that no one suspects; mourns for sin, though forgiven; more, *because* forgiven. He wants Jesus, but he wants Him *that he may walk with God*. In a word, he *aims to please* God.

A man of a self-confident spirit is like one *who puts the sieve into the hands of the Devil*.

There is no cause for a child of God to be discouraged in the way; this is his motto, "*Strong in the Lord, and in the power of His might.*"

Christ communicates to no grace,
—power to keep itself.

Before saints are urged to practical godliness, they must be reminded of their high privileges. If we urge them to more fruitfulness, they must be told that they *have a root*; if we urge them to greater activity, they want to be assured that they *live*, and that their life is hid with Christ in God.

I believe we are most known in little things.

A dead profession is the stepping-stone to the worst of sins.

Sometimes we need ballast when we *would* spread all sail.

The man who feels not his need of the searchings, as well as the consolings of the gospel, knows very little, I fear, of either.

How many come and go, *waiting* for God's sovereignty! but they forget that their *own love of the world* is the worm at the core.

There is one cause of thanksgiving which we are, there is reason to fear, very unmindful of—viz. when God gives an errand to the throne of grace,—laying something upon the conscience, *urging us to go at once.*

Come short of Christ, and you're lost—you're *lost for ever!*

If we *rest* in that in which God rests, our dying pillow will be without one thorn, and the prospect of eternity without one cloud.

It is *not* how the Spirit acts, but *what* the Spirit teaches, that is our rule. The Spirit can and does teach us by our folly; but *we are commanded* to be wise. He shows us our need of strength by our weakness; but *He commands us to be STRONG.*

All is darkness and confusion if you put but one thing between the sinner and Jesus.

Remember, God in Christ, and Christ in God, is your portion.

God hath his chastening for the soul that *he saves*.

The *Comforter* is the great conqueror of sin.

A pacified conscience and loving heart is the best teacher of all obedience.

To pursue the ways of God with a guilty conscience, is Satan's great recipe for perpetual failure.

Man laughs at a disordered body; 'tis your comfort *Jesus* does not.

If the light of the lamp shows not the motes, the sunbeam would.

If our way had sufficient breadth to pass by *Jesus*, we should never go to him.

A man may so look in the air, as to forget to look at the stone by which he falls.

Spot or blemish on thee !—not one more than is on thy Head.

Prayer is not *speech*, beloved ; the tear, the sigh, the inward longing of the inner man, *God accounts prayer*.

Hanging upon the Lord for all right movement, and hanging upon the Lord for all power to move.

Unbelief makes the desert *double desert*. It is because we so little make God our *habitation*, that we so little rejoice.

These receive it simply, they reason not about it,—not that faith is contrary to reason; for illumined reason, sanctified reason, gives its broadest assent to the truths of the Gospel.

He honours Christ the most who *sues out* the *whole* of his legacy.

Nature may go a great way, not one step towards a crucified One.

If you can point out a thing too minute for you to sin in, then you may point out the thing that is too minute for you to aim at the glory of God in.

Wheat in the sieve!—what more helpless?

'Tis childish—speculation upon God! Who would think much of his intellect who should go to the ocean, and try to measure its depths, and empty it by handfuls? 'Twould prove his *want of intellect*.

Partial returns only prepare the way for quick departures.

Let God give what he will, nothing that he can give will supply the place of that which he takes away; nothing earthly can supply the loss of earthly comfort—it must be God himself who must fill the vacancy.

Happiness is bound up in the atmosphere of holy walking.

Do not stop at the cross: live beneath it; but look up—have every precept sprinkled—stand there; but remember the “*Yea, rather, that is risen again.*”

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